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"LIBERTY, HOLINESS, LOVE."

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, JULY 11, 1835.

No 4-8

RELIGIOUS MISCELLANY.

ATONEMENT.

Extract from an Essay on this subject by Rev. Edward B. Hall.

In one great principle, we, [Unitarians] and *all* of our name of whom we have knowledge, are united; viz, that *the death of Christ is a fundamental truth, essential to the perfection and establishment of his religion, and invested in scripture with peculiar importance as a means of forgiveness and salvation.* And *this* we have shown —let it be remembered—*is* the only principle in which other or any *sects* have been united, the only view of *the* atonement to which the whole *Christian church* has harmoniously subscribed. The question is fair by way of inference,—does not this comprehend all that men can know on this subject, all therefore that they need to know, all that is essential, and all that any are justified in demanding?

Thus far, the way seems to us clear. Yet we would not be unjust to any. We mean not to represent the position of other sects on this subject, to be more like our own than it really is. There is a view in which all others, we believe, except Unitarians, have agreed, beside the general view of which we have spoken. They have not expressed themselves alike on the principle to which we refer, and it is evident they hold it in different senses, and would explain its operation in different ways. Still, there is a principle, a definite and peculiar principle, which appears to belong to their various systems, and to be included under all their modes of expression. It is this; that there is a connexion, not only between the death of Christ and man, but likewise and much more, between the death of Christ and God. They believe that this death had an influence upon God, a relation to the nature of his attributes, or the principles and measures of his moral government, totally distinct and different from the influence or relation of any other event that has ever taken place, or any other truth or feature of Christianity. This we consider as involving the chief, if not the only point, now at issue; and we intend to keep it distinctly in view. There is no dispute as to the necessity of Christ's death, none as to the fact of his dying for sin, none as to the exceeding importance ascribed to the fact in the Scriptures, none as to its vital influence on the salvation of man. These we all believe, and our brethren are uninformed or unjust when they accuse us of rejecting or slighting them. There is no division of Christians into those who believe and those who do not believe in the atonement. The *division is is into those*, on the one hand, who believe this sacrifice was necessary *to make God able or willing to forgive man*, and those on the other hand, who believe it was necessary *to make man fit to be forgiven.* This is the distinction, and this the controversy. We may not have expressed it in language to which all will assent. Perhaps that cannot be done in a single sentence, but we will endeavor to explain it impartially, if we may be indulged in some repetition. It is worth some pains to make it clear and fair, for we believe, that multitudes do not understand what the actual question is; and that if they did understand it, they would see that scripture and reason are not altogether on what is now the popular side. While we mean to charge nothing upon others, which they do not believe, we mean, if we can, to place what they do believe in a light that will show its true character and tendency.

And here it is proper to define a few terms which we have just used, and may have occasion to use often. The term *satisfaction* refers to a supposed demand, on the part of God, of the *full* and exact penalty annexed to transgression. His justice must be satisfied, and can only be satisfied by the sufferings of the transgressor or a substitute. That this satisfaction may be rendered, that the transgressor if penitent, may be released from this penalty and all his sins remitted, a substitute is provided and accepted in the person of Jesus Christ, who suffers and dies *in the place* of sinners,—and that is *substitution* or *vicarious* suffering. By many, this substitution has been regarded as literal and full; denoting the true *imputation* of our sins to Christ, and the imputation of his righteousness to us. All the benefits of this satisfaction, substitution and imputation, were formerly restricted to the *elect*, by most of those who held them at all; and that is called the *limited* atonement. This doctrine has probably very few adherents at present, the blessings purchased by Christ's death being now considered as universal, and the limited scheme designated often, by Calvinists themselves, as the *commercial* atonement, implying a literal bargain, debt and transfer. These terms mark the different systems that have been raised on this doctrine. We do not stop to examine those systems, because the terms themselves, as we have said, are seldom used now because their literal application is expressly disowned, and because the most important principle which they involve will be fully considered as we proceed. That principle is the same which we have just defined; viz, the necessity of the atonement to affect *God*, and enable him to forgive the penitent. While other peculiarities in the systems referred to, have been renounced or greatly softened, this is retained, and it is all-important that it be understood.

We are now prepared to state the precise difference between what is called the orthodox doctrine of atonement, and what we regard as the scriptural doctrine.

The common doctrine is the following. God has promulgated laws, with the penalty of death to the transgressor. Man transgresses those laws. He must suffer the penalty. He must die, or another whom God accepts, must die in his stead, or the majesty of divine government is prostrated. The transgressor may repent. But his repentance cannot wipe out the sins of the past. To remit them on repentance alone, would make God's laws impotent, and his justice a mockey; it would "fill the earth with anarchy, and turn it into a hell."* Here, therefore, there is an obstacle to the free pardon of sin, in the very nature of God and his laws. That obstacle can be removed only by an infinite expiation or sacrifice for sin. Christ, an infinite being offers himself as this sacrifice, and is accepted. He dies in the place of sinners, and through his blood, and that alone, they may be forgiven and saved. He gives himself "as a propitiation, or as that which renders it consistent with justice, that God should be propitious to sinners."† Through the merits of Christ's death, mercy is offered to the sinner. He must repent and obey, but repentance and obedience are in no sense the ground of his justification. Nothing but such a sin-offering could make it just or safe to pardon the sinner, whatever his subsequent disposition or present character. Christ died not merely to convince and convert men, but to render it *consistent* and *safe* to forgive men when they are convinced and converted. This constituted its necessity, this is its efficacy and glory.

Such is the generally received doctrine of atonement. We will next give our own view of the true doctrine.

We believe sin to be the great and only obstacle to forgiveness and salvation. That obstacle is insurmountable so long as it exists. It can be removed only by its own destruction. Christ lived and died to destroy it. "For this purpose the Son of God was manifested, that he might destroy the works of the devil." He came to save his people from their *sins.*" "God sent him to bless us, in turning away every one of us from his *iniquities.*" This is the design of the gospel dispensation,—of the mission, teaching, examples, miracles, sufferings, death, resurrection and ascension of Christ,—to bring men into a state of *reconciliation* with God. Atonement is reconciliation. And a state of reconciliation is a state of submission, faith, repentance and obedience. This state, this spiritual condition, all God's threatenings and promises, all his revelations and dealings, especially his free gift of a Savior, are designed to produce. If they do produce it in any soul, if they bring a sinner to obey God, the purpose for which Christ came is answered upon that man, for he is saved from sin; he is forgiven through the grace of God in Jesus Christ. If he is not brought into submission and obedience, but continues in sin, he is not forgiven, and no grace or sacrifice will avail him anything; if he is not saved from sin, he is not saved at all. Sin, we repeat, is the only obstacle, and the necessity and purpose of the mediation of Christ is to save man from sin. We do not declare, that it can have no other purpose or efficacy. But there is nothing to embolden us to say it must have some other efficacy. The only efficacy of which we are confident, is a moral efficacy. We see nothing in the character or laws of God, nothing in the interests of his kingdom, nothing in reason, nature or scripture, to prevent his forgiving sin, when sin is repented of and forsaken. If there be any one thing, for which the truth and justice, as well as mercy of God, are pledged, it is the forgiveness of the penitent and submissive. We are sure, therefore, that whenever and by whatever means, the death of Christ humbles and converts the soul, or *saves from sin*, its design is answered. The existence of sin constituted its necessity, the removal of sin constitutes its glory. "Christ gave himself for us, that he might redeem us *from all iniquity*, and purify to himself a peculiar people, zealous of good works." (Titus ii. 14.)

These we believe to be the views of the two parties to this controversy. To show them in a single sentence: It is believed, on the one hand, that God could not forgive sin freely on repentence, and that the death of Christ was necessary to enable him to do so consistently with the honor of his character and the safety of his kingdom. It is believed on the other hand, that God can forgive sin on repentance, that he has promised always to do so, and that the death of Christ was necessary to bring men to repentance, that they might be forgiven.

* Beecher. † Wayland.

From the "Christian Advocate and Journal" the leading paper of the Methodist Episcopal Church.

INTOLERANCE.

A spirit of intolerance is incompatible with the spirit of Christianity. Nothing but sin should excite the abhorrence of the Christian; and hence an excellent authority has said, "Be ashamed of nothing but sin." He who would proscribe another, or denounce him as unchristian, because he differs from him in opinion, or practises different from him in matters of indifference, is guilty of intolerance. He abridges him, as far as he can, of his inalienable rights, and evinces the same spirit of persecution which kindled the fires and invented the tortures of martyrdom. Give him the power, and he will exhibit all the attributes of a tyrant—a pope—a persecutor. In regard to all these things, we mean mere matters of opinion or usages of an indifferent character as it respects their morality or immorality, the man who says, "*I will*—and *you shall*," evinces the veriest essence of the tyrant—and shows that if he had his adversary in his power, he would crush him by any means.

This is the spirit of intolerance against which Christianity so strongly remonstrates. And therefore he who makes mere matters of opinion a bar to Christian fellowship, evinces the spirit of persecution, betrays a want of that very religion for which he contends with so much zeal, and gives evidence of a weak judgment, or a wicked heart, or both. What! Shall we who live in the nineteenth century undertake to revive the spirit of the sixteenth, and utter the anathemas of Heaven against all those who exercise the right of thinking and acting for themselves on mere matters of an indifferent character?—Is *this* zeal of *God*? Is this *Christian* zeal? No indeed! It is the fire of purgatory. And however much we may flatter ourselves that we are "doing God service" by employing this sort of zeal in behalf of little, nonessential things, we do but deceive our own hearts, and manifest the same spirit of proscription which first burned in the pagan's heart against Christianity, and then distinguished and digraced a fallen Church in its conduct towards those who would reform her.

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We care not where this spirit of intolerance exhibits itself, whether among the several sectarists towards each other, or among the several members of any one sect, or yet among all the sectarists toward Jews, Mahommedans, and Infidels—it is alike diabolical and antichristian—it never yet converted one sinner to God—never saved one erratic brother from his wanderings—nor reclaimed a heretic "from the error of his ways." On the contrary, it has filled the Church with darkness and confusion, built racks and gibbets, and kindled fires for heretics, drove many a skeptic into open infidelity, and peopled the regions of despair with reprobates.

It is an exhibition of unsanctified human nature wherever it is found, whether among pagans, Jews, or professing Christians—whether among Catholics or Protestants—or whether among the several sects of Protestants in their conduct towards each other—or lastly, among members of the same sect in regard to minor matters in which they may happen to dissent from each other. It *sanctions coercion.* It deprives another, as far as it can, of his imprescriptible rights. It is dictatorial in its tones. Its language is, "I *will*, and you *shall.*" It is, in a word, the intolerance of the dark ages, whitewashed and refined, so as to make it chime with the improvements of the times—limited indeed in its operations by that impotency which arises from legal impediments and the restraints of public opinion.

It follows most inevitably that in the same proportion as this spirit of intolerance prevails is the spirit of true religion circumscribed; and also that the heart which feels its influence is not guided and prompted by the meekness and gentleness of Christ," but is exposed to the withering rebuke which he addressed to his erring disciples when they wanted to call *down fire from heaven to consume their adversaries.*" "Ye know not what spirit ye are of." How many are there even now to whom such a rebuke might be appropriately applied?

Periodical Religion.—There is a religion which is too sincere for hypocrisy, but too transient to be profitable; too superficial to reach the heart, too unproductive to proceed from it. It is slight, but not false. It has discernment enough to distinguish sin, but not firmness enough to oppose it; compunction sufficient to soften the heart, but not vigor sufficient to [illegible] it laments when it does wrong, and performs all the functions of repentance of sin, except forsaking it. It has every thing of devotion except the stability, and gives every thing to Religion except the heart. This is a religion of times, events, and circumstances; it is brought into play by accidents, and dwindles away with the occasion which called it out. Festivals and fasts, which occur but seldom, are much observed—and it is to be feared, *because* they occur but seldom; while the great festival which comes every week, comes too often to be so respectfully treated. The piety of these people comes out much in sickness, but is apt to retreat again as recovery approaches. If they die, they are placed by their admirers in the saint's calendar;—if they recover, they go back into the world they have renounced, and again suspend their amendments as often as death suspends his blows.—*Hannah More.*

COMMUNICATIONS.

FOR THE REGISTER AND OBSERVER.

MAN'S ANIMAL WANTS AS AFFECTING THE MIND.

Mr Editor,—I have lately read with much satisfaction a book entitled Cheering Views of Man and Providence, published by Rev. Warren Burton in 1832, which I trust you will unite with me in recommending to your readers, as calculated to afford much more improvement than a great proportion of the books, which employ their hours of leisure. As a specimen I send you a few extracts on the importance of our animal wants, considered as incitements to intellectual exertion and improvement. They may be found between the sixty third and seventy third pages of the book, and will I presume be acceptable to your subscribers.

S. W.

"The earliest wants, pleasures and pursuits of man relate to the body. However mind may at length compass creation, in philosophy, or soar through and above it, with the muse, it had its infancy when it knew nothing, and desired nothing beyond the narrow inclosures of sensual life. Such is individual infancy; and so it is in a measure with the human race viewed as one body advancing from an infant condition towards maturity.

When primeval man first went forth into nature impelled by necessity, he also took the first step in intellectual progress. New objects would be seen and incidents occur to form the materials for memory and reflection. From the experience of the past he would learn how to do in the future; thus reason and invention begin. As experience enlarged and desires multiplied, there would be new and various calls upon intellect. In seeking the several comforts, conveniences, and luxuries of life which at length came into use, dormant powers would wake into life and glow with action, of which the possessor was utterly unconscious before. Observe the ignorant and degraded savage on his lonely and peaceful island. Circumstances have not occurred to excite him to exertion much beyond what is absolutely necessary to supply the simplest wants. Now view in comparison, the unschooled man in civilized life, in active pursuit of wealth. How superior in strength and expansion of intellect. From the nature of his pursuits, he is obliged to reflect, reason, invent and exercise judgment. In his particular vocation he must become minutely acquainted with many objects and processes connected therewith. In the exchanges of trade he must calculate values and balance probabilities, or lose. To the careless spectator this man may seem to labor merely for the perishing sense; but the truth is, his mind is all the time in a school of discipline of exceeding importance to its improvement and happiness. Were it possible to compare the human intellect after the exercise of years in business, with what it would have been, had its possessor just risen up to eat and drink, and then lain down in senseless dozing, we should find that the body, with the desires that spring therefrom, had been as it were the schoolmaster of that intellect, spurring it to action, to strength and enlargement.

Parents now send their children to seminaries of learning, not merely to acquire knowledge, but to develope and discipline the intellectual powers by the study of language, mathematics, and other branches that require patient thought and nice discrimination. But in the rudest ages there were no books, no schools, no means of mental discipline, but the rough concerns of life; and surely these were of no small account. Whence comes the Indian's sagacity but from the frequent expedients to which he is forced, to secure his game, escape danger, and achieve victory? From the savage condition of the earliest generations these disciplinary circumstances have been multiplying as the objects and methods of pursuit have increased; so that now, how numerous the occasions in active business which rouse and invigorate the energies of the mind; and as it were, educate it to be nobler and happier than before. As it regards the majority with us still, they acquire but the mere elements of the most necessary learning in the years of instruction, and that very imperfectly, so that if their intellects continue to be cultivated at all, it must be mostly in the great school of worldly affairs. And as before intimated, this is a school of no little worth. There is one appropriate illustration which my countrymen will feel, and which few I presume will dispute.

Quick apprehension, keen foresight, sound judgment, ready invention and energy of spirit, are desirable qualities; they indicate no small developement of mind. Now as to these characteristics, is there any community in the world superior, is there any in the general mass equal, to the people of New England? They did not derive all this from peculiar advantages of scientific and literary education. These traits mere prominent when the district schoolmaster taught little but reading and the simplest rules in numbers; and when almost the only book perused by the many, was the Bible. The truth is, the first settlers of this country came from amidst the abundance and beauties of cultivation and art, to a perfect wilderness, where these things were not. They had been accustomed to them and they desired them still. But it was not with them as it is now with settlers on the smooth, rich lands of the west, where the soil needs but be touched to become like a garden, and where villages and all sorts of wealth start at once into existence. Nature met their suppliant hands with rocky sternness, and sandy parsimony. They must struggle hard with her for even the common comforts of life. But from this struggle came no small portion of their strength. They were obliged to watch opportunities, and to seize them promptly. The farmer and the fisherman must become his own mechanic, and contrive and make for himself in his hours of leisure, instead of spending seven long years in acquiring the single art of his father."

FOR THE REGISTER AND OBSERVER.

PUBLIC INSTRUCTION OF PRUSSIA.

In the remarks which have been offered in two preceding articles of this paper in relation to the Public Instruction of Prussia, it has been attempted to do little more than to suggest the universal features of that system—its wisdom and its practicableness, and the claim it has upon those who would render useful services to society.—Its distinctive uses, in relation to Prussia are, that it provides for the instruction of *all the children* of the state, and it provides well for them. It not only affords them schools where they may learn to read, write, and cipher, but where they learn much of the economy of nature; of their own physical and moral constitution; and of their final duties and destination as members of civil society, and beings formed for eternity. The most important instruments of all this, are persons expressly educated for teachers, and qualified for their vocation by a preparation as specific and appropriate as the faculties of law, medicine, and theology demand among us. These qualified teachers act always under an enlightened supervision, and while considerable liberty is allowed them in the use of books and other apparatus, a definite result is expected from their instructions, and it is a subject of strict official inquiry whether the best mode of exciting and improving the intellect is pursued by them.

Books for the schools are reckoned very important helps in this work. I have before me a series of books used in the popular schools of Saxe-Weimar—they are the same commended by Cousin, and described by Mr Bulwer. In the Introduction to the first book of this series are the following remarks, of which I give a free translation. In the Citizens' Schools—(the common schools) says the writer, "the term of instruction is so short that the instructor would do perhaps all that could be reasonably expected of him, if he should enable the children to read fluently, and to write, and cipher. But besides this it is desirable that they should obtain some knowledge of the elements and objects that surround them, and be furnished with those principles of action, that teach what is right and wrong. The whole course of instruction may contribute to these objects. The copies which are placed before the scholars in their writing exercises, and the books that are put into their hands for reading lessons, are therefore so contrived, that when they write and read, the import of what they write and read must be at once striking and useful—something which presents new ideas to the young mind in connection with those that are familiar—there must be no chasm, nor broken link in the chain of progress. These lessons invite to thought, and provide aids to reflection. That series of books which is be adapted to schools would be a brief encyclop dia, and would combine the greatest copious ness with the utmost simplicity and clearness of terms, and should be at the same time so cheap that the poorest scholar might obtain it."

These observations in some sort express the plan of the book to which they are prefixed This book not only contains elements of physical truth, but affords that moral culture which Cousin so much admired for its excellent adaptation. I shall take the liberty to make use in part of Mr Bulwer's account of these school books. "The first class-book is designed for the youngest children. It contains in regular gradations, the alphabet, the composition of syllables, punctuation, slight stories, sentences, or proverbs of one sentence. 'The sentences, says Cousin, struck me particularly.' They contain in the most agreeable shapes, the most valuable lessons, which the author classes under systematic titles—such as our duties to ourselves;—our duties to men;—and our duties to God, with some instruction concerning his divine attributes—so that in the germ of literature, the infant receives also the germ of Morals and Religion."

Any person who has practised instruction knows that three principles enter into it philosophically considered; namely, adaptation, connection, and progress. Begin at the beginning, is the first rule—Proceed systematically, as the learner's mind will bear, is the second. A sagacious teacher percieves the natural method. In this German book the natural order of perception, and of moral discipline is indicated. There is in it no disjointed morality. It commences with mere signs—that is necessary—it proceeds to ideas which relate directly to *self*, or concern objects which my daily and necessarily present to the young.—It addresses itself to actual experience, and gives to observation language and exposition. It proceeds from self-culture, and the world of material objects, to brotherly love, and then ascends to religion.—The true order of ideas, and of virtue. It does not offer to the reader, a collection of pathetic, didactic, and poetical scraps, but it advances the moral, and commences scientific instruction in close relation of parts to the whole purpose of the book.

"The second book for the use of children is not composed of amusing sketches merely. The author touches upon matters of general utility He proceeds on the just idea that the knowledge of the faculties of the soul ought a little to precede the profound explanations of religion. Under the head of a Dialogue between a Father and his Children, the book treats *first* of Man and his physical qualities; secondly of the nature of the mind, and its faculties, with intimations of our powers of progressive improvement, and our heritage of immortality; and thirdly it contains the earliest and simplest elements of Botany, Mineralogy, and other parts of natural history."

The third work is properly a continuation of the second. It treats of the rational nature of man, the distinction between men and brutes, and thence deduces the obligations of the superior nature, and defines the moral duties. It inquires, What am I?—What can I do?—What ought I to do?—The most intelligible terms, and clearest illustrations are used, but entertainment is not disregarded—The illustrations are facts and tales, and are often embellished with appropriate verses. The Geography and history of the country are subjoined.

"The fourth book is highly esteemed all over Germany, and is adapted to more advanced pupils. It continues the subjects of the third book, but amplifies them, and superadds political duties. "It proceeds to conduct the boy, already made rational as a being, to the duties of a citizen. Such are the four class-books used in the popular schools of Saxe-Weimar. Such are the foundations of the united, intellectual and lofty spirit, which marks the inhabitants of that principality."

The writer from whom I have just borrowed, next affirms what is taught in "every district, town, and village of the kingdom of Prussia." "The law," he says, "thus nobly explains the objects of the public education—To develope the faculties of the soul, the reason, the senses, and the physical frame. It shall embrace Religion and Morals—the knowledge of size and of numbers—of nature and of man—the exercises of the body, music, drawing and writing." In this bounty of the state, there is no aristocracy and favoritism—these branches of human knowledge are not for a few, and to be sparingly taught; they are as free to all as the waters of life, and the "blessed sun." "This is the actual education—actually given, and actually received" by thirteen out of fifteen children in Prussia. The spirit of this system is a full appreciation of the dignity of man, the duties of citizens, and the true equality and ultimate destination of the human soul. This system may not be perfect. Those, by whose hands it is moved, and who regard it as the great engine of the moral welfare of their country, do not presume that it is unimprovable,—but it is founded in wisdom and generosity, and respect for the common nature, and is to be admired and imitated for what it accomplishes. It does not presume that to do a little for universal culture is to do enough. It has a professed and intelligible design, and definite and rational means of attaining it. In some few details we have partially shown how this is accomplished. Earnestly do we wish that we could turn the most influential and generous minds in this land to the consideration of a plan that should embrace means of improvement as general, as effective, as acceptable to the rational nature of man, and the common sense of this country, (with the same object and ends in view) as that which this Prussian system of instruction embraces. If one man, or more, should appear, who would hold up to general concurrence and acceptance the benefits of a common moral and intellectual culture;—if he could teach the true police and economy of it, in accordance with our existing civil institutions;—if he, and

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and I believe that school-education—its co
munity of ideas and pursuits—and its calls for sympathy, forbearance, and mutual assistance, affords occasions, and opportunities, if properly improved by wise tuition, to promote these ends.—Order and discipline will do much to form good habits; and good books, communicating useful facts and true principles, will furnish rules of conduct, and will turn the mind from all the gratifications that degrade to those that elevate and satisfy the rational being. Have we a popular education of such tendencies?—We fail at present in thus forming the popular mind. We are not exactly furnished with means, good for the use of edifying, through the influence of the common school. Some points in which we fail, and in which we may amend, must be reserved to another time. That we have not appointed instructors, (notwithstanding some honorable exceptions) who do all that might be done,—nor a course of instruction that developes the largest possible amount of mind, and affords the best defence against the enemy within the heart, and the best protection against the snares and temptations which corrupt examples and attractive vice hold out to the young, is every where confessed. Whether there is not a training of the faculties, by which a young man may cleanse his ways, and be brought by natural discipline to the preference of things lovely, honorable, and of good report, remains to be considered.

FOR THE REGISTER AND OBSERVER.

CHRISTIAN PRINCIPLES FOR THE PEOPLE.

NO. XV.

LITERAL AND SPIRITUAL SENSE OF SCRIPTURE.

The Lord has revived his work in the midst of the years; in the midst of the years he has made known his power in Chaldea; the poor captives of Judah and Jerusalem he has remembered in mercy; he has proclaimed freedom to the slave; and the exclamation,—'How beautiful upon the mountains are the feet of him that bringeth good tidings,'—refers to the result of his gracious interposition. You behold the messenger from Babylon. You hear him announcing the joyous tidings of release from captivity. It is a burst of feeling, one of the most animated and animating in the oracles of God.

The importance of examining the inspired volume is acknowledged by all Christians. If indeed, as you have the best evidence for believing, the Bible contains messages from heaven, it would seem to be your prime wisdom to understand those messages. Now if you ask me, 'How shall we most successfully accomplish this?' I do not hesitate to answer, 'Make it your first aim to ascertain the literal import of whatever you read. Let your great inquiry be this: What saith the Lord? What did this prophet design to predict, what did this historian mean to record, when he composed this passage? And how must those whom he addressed have understood him?' When you have once attained to this knowledge, you immediately come into sympathy with the writer; and you percieve the instruction to be drawn from what he writes. By no means would I affirm, that the Bible has no allusion beyond the literal meaning: many passages are undoubtedly susceptible of a double reference: but you will usually find this to be a fact; namely, that the literal interpretation is illustrative of the spiritual, the resemblance between the two being so strong, as to throw a powerful light upon each. The passage I have quoted from Isaiah affords a memorable example.

Let us endeavor to ascertain and unfold both the literal and spiritual import of these words. In a preceding chapter the prophet predicts the Babylonian captivity. Isaiah said to Hezekiah: Hear the word of Jehovah: Behold, the days come, when all that is in thy house, and what thy fathers have treasured up unto this day, shall be carried away to Babylon; nothing shall be left, saith Jehovah. And thy sons who shall be born to thee, thy sons shall be carried away captive; and they shall be attendants in the palace of the king of Babylon. This prediction was accomplished a few years afterward in the

hop, called the *Athenæum*. The late Fenwick, [of Ohio] commenced his la- ew years since at Cincinnati, with five s, and four years ago, he had 300 mem- his church. The Catholics state, that mber is rapidly increasing, not only in ty, but throughout the State of Ohio, the arrival of foreigners and by actual ions. 6. *Detroit.*—In this diocess re six Catholic churches. The Catho- kon that they have 7,000 members in an territory, including fur traders. They Chapel at Mackinaw, and 300 members Ottawa tribe of Indians, 45 miles from aw.

Valley of the Mississippi, like all new ies, is a wide and fertile field for the pro- on of error of every sort. Ignorance and ity are every where fit materials for the hands of impostors and heresiarchs of description.

whole population of the Valley of the sippi, may be estimated, at 4,200,000: eral distribution may be made, with tol- accuracy, of the people, according to sion or preference, in the following man-

omination.	*Population.*
dist,	800,000
t,	700,000
yterian,	550,000
,	500,000
stant Episcopal,	50,000
erland Presbyterians,	100,000
ds,	34,000
al smaller sects,	100,000
Total,	2,834,000

eaving about 1,366,000 who are not at- ed to any sect.'

the Valley of the Mississippi, the Catho- form a very important part of the popula- and exert no small influence on the man- , institutions and character of the whole ple in that section of the country. New eans was originally settled by the French, so was also much of the country above on banks of the Mississippi. Before the Lou- na purchase, during Jefferson's administra- , in 1803, that extensive country was under Catholic government and influence; since t time, there has been a tendency among inhabitants to assimilate in their feelings habits with the people of the original states. If we suppose the catholic population in the ited States to be 800,000 in 1832, and the urches 784, according to the estimate in the erican Almanac for 1833, this will give bout 1000 persons as the average for each congregation, which is a very probable number. If that be a fair estimate in 1832, it is reasonable to suppose, considering the constant emigration from Europe, and the natural increase of the Catholics here, and considering also the indications of the arrival of upwards of six hundred catholic missionaries [as it has been stated] in the last twelve months, that the number is now at least a million, or a fourteenth part of the whole population of the country.

The Catholics have a great number of Institutions which are placed under the direction and control of the priests and bishops, and are subservient to the Papal power. These institutions bear the names of colleges, academies, seminaries, conventa, &c. They are devoted to the education of youth of both sexes, to the preparation of young men for the priesthood, and to the exercises of the monastic life. They all show the influences of the catholic religion, and of a foreign origin, though they are located in a Protestant country.

I. *Colleges.* Of these there are eight or ten under the control of the Catholics. 1. *St Mary's College* in Baltimore, having 24 instructers, 193 students, and 10,500 volumes in the library. It was incorporated with the title of an university in 1805.

2. *Mount St Mary's* at Emmitsburg, Md., having 25 instructers, 90 students, and 7000 volumes. It was incorporated in 1830. 3. *Georgetown* at Georgetown D. C., having 17 instructers, 134 students and 12,000 volumes. It was incorporated as an university by Congress in 1815. 4. The *Athenæum* in Cincinnati, recently established. 5. *St Joseph's* at Bardstown, Ky., having 14 instructers, 130 students, and 5000 volumes. 6. *St Thomas's* near Bardstown, an appendage to St Joseph's College at Bardstown. 7. *St Louis University* at St Louis, having 14 instructers, 154 students and 4500 volumes; incorporated in 1832. 8. *St Mary's* at Barrens, Mo., having 15 instructers, 124 students and 6000 volumes. 9. *College of Spring Hill*, near Mobile, having 10 instructers and about 120 students.

Most of these Colleges as yet are in their infancy; but they are rapidly increasing in the number of instructers and students. In 1831, five of them, viz. St Mary's and Mount St Mary's in Maryland, Georgetown in D. C., St Joseph's in Ky., and St Louis in Missouri, had 83 instructers and 692 students, and in 1834, there were 94 instructers, and 701 students. In these nine colleges, there are probably over 1000 students.

We can hardly suppose that these colleges are of a very high order. In respect to advancement in education, they seem to be far below the Protestant colleges in the northern part of the Union. In the account of these colleges in the Catholic Almanac for 1835 it is stated that 'no student is admitted into the Georgetown College, who *cannot read*;' and 'in all cases it is required that the student admitted into the St Louis University shall know how to *write and read his vernacular language*;' from which I infer that the literary acquisitions are very small for matriculation.

In several of these colleges the age of the students for admission is specified. 'No pupil who is past fourteen years of age, or younger than nine, is admitted into the College of St Mary, Baltimore, as a boarder, except for particular reasons.' In the St Louis University 'no student is admitted under the age of 8 years, nor above that of 16, unless for special reasons.' In the College of Spring Hill near Mobile, it is a regulation that 'no pupil shall be admitted whose age exceeds 12 years. *This regulation admits of no exceptions.*' That pupils should have attained to a certain age as 8 or 9 years, before admission, there seems to be very good reason, for before that age they would hardly be prepared to enter on a course of liberal study; but it does not so obviously appear why 'except for special reasons,' the age should be restricted to 14 or 16 years, and in the case of the college near Mobile, to 12 years, without exceptions. Considering the age which the pupils must attain, for admission into these colleges, we could hardly expect very great advancement in a liberal education during the Academic course. If we were allowed to conjecture the purpose of this regulation, we would suggest that its policy might be to admit youth only of a certain tender age, when their minds are susceptible of any impressions which the instructers might please to give the pupils, especially the protestant pupils, particularly as youth after 12, 14 and 16 years of age are not admitted unless for special reasons, and before the age of 8 or 9, they are not old enough to be placed in a large boarding school far removed from their parents.

(*To be continued.*)

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nom he will be glorified."
us Christ, the son of the High-
verer from death and the grave.
then is the spiritual import of the proph-
y? It is this: That if the Jews, when they were emancipated from their wretched thraldom, the servitude of more than two generations, if the Jews welcomed their liberty with songs of gratitude and exultation, it becomes all nations,—all nations redeemed from heathenism and admitted to christianity,—to discover the same thankfulness and joy.

That was a beautiful burst of feeling, which the messenger from Babylon discovered. You both hear and see him exclaim to Mount Zion, when that eminence met his delighted view; 'Thy God, O happy mountain, thy God reigneth! not the idol-gods of the heathen, but the living God, the eternal Being who created heaven and earth, He holds dominion over you now!' And may not every christian, addressing his own heart, exclaim with similar warmth and assurance: 'Thy God, O my soul, thy God reigneth here,—the living God, the God and father of our Lord Jesus Christ, holds dominion in this bosom.'

FOR THE REGISTER AND OBSERVER.

THE SPREAD OF THE CATHOLICS IN THE UNITED STATES.

An Introductory number on the Catholic religion, by the writer of this article, appeared in the Boston Observer, which, being of a general import, we have not thought it necessary to reprint. Ed.

A large portion of the Catholics, in the United States, are in the Western part of the country, particularly in that part which is denominated the Valley of the Mississippi. This vast region contained a population amounting to nearly 4,000 000 in 1830, and it may now be estimated at four and an half millions, of whom half a million are supposed to be Catholics, or one ninth of the whole population. Flint, in his History and Geography of the Mississippi Valley, (3d edition, 1833), says the number of Catholics in that region is 450,000, and estimates those who are attached to the different sects, at 2,730,000, and those who are not thus attached, at 1,300,000.

This extensive portion of the United States is divided into seven diocesses, viz. Mobile, New Orleans, St. Louis, Bardstown, Cincinnati, Detroit and Vincennes. In the following extract from a View of the Valley of the Mississippi, published at Philadelphia in 1834, we find some interesting details respecting six of the above Catholic diocesses, and also respecting other denominations, in this part of our country.

'1. *Mobile.*—A splendid cathedral is about to be erected in this place. Bishop Portier has recently established a college here, which has now about 120 students. Several priests from Europe have lately joined him. 2. *New Orleans.*—The mass of the population in Louisiana is Catholic. There are about twenty ecclesiastical parishes, most of which are provided with priests. There is a Catholic college at New Orleans, said to be flourishing. Numerous convents and seminaries are established in various parts of the state. 3. *St. Louis.*—About one third of the inhabitants of this city are Catholics. There is a Catholic college, under the control of the Jesuits here, with 160 students. The superintendant of all the Jesuits in the Valley of the Mississippi, resides at St Louis. The Catholics have a school, either male or female, and in some cases both, at St Charles, St Genevieve, Florissant, St Louis, Perryville, &c. In the diocesses of New Orleans, and St Louis, they have 100 priests, two colleges, two theological seminaries, ten convents, and 600 pupils in their seminaries. 4. *Bardstown.*—There are said to be 20 priests and 30 congregations in Kentucky. In the other states in this diocess there are few organized Catholic congregations. 5. *Cincinnati.*—A large Cathedral has been built in this city, and at least 12 churches have been built in this diocess, and many more are in prospect. A literary institution has been commenced in Cincinnati, under the auspices and control of

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CHRISTIAN REGISTER.

BOSTON, JULY 11, 1835.

ROMANISM.

In our remarks under this head last week we spoke of the conversion of Catholics to Protestantism. It is not a thing so far beyond all reasonable expectation as some would imagine. We have known Catholics thus converted by coming among us, and comparing their religion with the religion of Protestants, as it regards not only outward things, but also the independent exercise of their own minds upon principles of faith and duty. May we not hope for much more of this, if we approach them as brethren and Christians? for we hold that they, as well as all who profess and call themselves Christians, are to be treated like Christians, be their supposed errors what they may. In addition to this conversion by the power of circumstances, there can certainly be no objection to the use of personal influence, by imparting the light of Christian knowledge and the persuasion of reasoning. We are not to expect that a hierarchy, papal or protestant, will reform itself, or any of its members in respect to doctrines or usages; it is contrary to all experience. The force of circumstances may do it; the entrance of light which has before been shut out may do it; affectionate addresses, and above all preaching by example, (such preaching as we find in studying the life and ministry of Christ) may do it. But harsh rebukes, ill-natured raillery, inuendoes and suspicions; ready credulity to idle tales, injuries to persons and property, and exaggerations of all sorts will not do it. These are not the methods by which we seek in other things to win our fellow men to our modes of thinking and acting; at least they are not the methods which a wise man uses. He knows too well from the history of his own mind, he percieves from a review of his early and later prejudices,—from finding how he has been affected by education, by the company he has kept, the books he has read, and the oracles he has reverenced, and by the multitude of outward circumstances that have influenced his opinions and conduct—how much he has had to unlearn—how many false notions have taken up their abode within him, which could not without difficulty be expelled. He is not the man therefore to cry—Havock and Spoil, and to let slip the dogs of war. Himself knowledge and knowledge of mankind render him too indulgent for harsh reproaches.

The errors of Popery, as we believe, are enormous. There is much about it, in our estimation, much more that is ineffably absurd, than either winning or alarming. But the full sense we entertain of Papal errors ought not to blind us to Protestant errors; and these we mean to bring into view somewhat distinctly at a future time, if we can summon enough both of candor and of courage for the work.

At present we confine ourselves to a single matter of fact respecting the number of Catholics in the United States. A writer on the spread of the Catholics whose communication appears on our preceding columns, estimates the present number at about a million. This estimate is made on the supposition that the large number, 800,000, mentioned in the American Almanac for 1833, is correct. We have as much respect for the authority of that publication as any one can have, for we well know the pains taken by the Editor of that work to procure accurate information upon all subjects which come under his cognizance. He doubtless used the best evidence which could then be found; but increased attention has since been paid to the subject, and from the alarm expressed by so many persons of different protestant communions, there is no disposition to underrate their number. We have seen estimates within six months past varying from 500,000 to 800,000. But the last, and it may be the best authority we have seen is that of Bishop M'Ilvaine of Ohio. He is from the midst of the territory in which the Catholics are represented as coming in hordes and threatening universal devastation. Besides, the Bishop in the passage we shall quote from him was pleading the cause of protestantism against popery. We allude to his speech before the London Church Missionary Society, in May last, and to the following part of it:

"It was the duty of England to send out missionaries, and more particularly to the country to which he belonged, because from England every year great numbers of dear brethren were sent out who wanted the light of the truth. In 1791 the number of Roman Catholics in North America did not exceed 18,000. Now they exceeded 550,000. That did not arise from proselytism, but chiefly from the influx of Catholics from the Continent, and above all from Ireland, and partly also from a new State, originally Catholic, being added to the Union. He had come among the English to solicit their assistance in protecting the Protestant community in America against Popery. He came among them as a fisher of men—men of decided piety, and no other piety. He asked but 2000l., and because he had asked so little he feared he was in danger of getting little. He saw many heads (the large hall was quite crammed, chiefly with ladies,) and he believed he saw many hearts, and he would let down his net, and he trusted it would take into into its embrace many whom he would bind to his heart as a company beloved of the Lord."

It will be seen that not much increase is ascribed to proselytism. The impression is often produced, by accident or otherwise, that the rapid spread of the Catholics in the West consists in their gaining upon other sects. We believe that the proofs of this will be found wanting. From the best testimony we can obtain in the case, our countrymen in the west are not many of them in danger of changing what protestant light they enjoy, for the religion of the dark ages.

ANTI-SLAVERY.

We have received the "First Annual Report of the New Hampshire Anti-slavery Society," read at the meeting in June last. It is a valuable paper. A summary history is given of the introduction of African Slavery into Europe and into America, including the Colonies, now the United States, and of the commencement of the slave-trade by the English and the Dutch. Along with the early history of slavery in the colonies appear also expressions of compunction, and strong denunciations in New England, by men high in honor and office, of *man-stealing*.

Chief Justice Sewall of Massachusetts, about the year 1700, wrote, (as appears by an extract in his Letter Book) to Judge Addington Davenport as follows:

"The poorest boys and girls within this Province, such as are of the lowest condition, whether they be English, or Indians, or Ethiopians; they have the same right to religion and life, that the richest heirs have. And they who go about to deprive them of their right, attempt the bombarding of HEAVEN: and the shells they throw will fall down on their own heads."

After this time, as is well known, down to the Revolution, Slavery, though tolerated throughout the colonies, was disapproved and reprobated by some, particularly by the Quakers.

Its history is traced down to the present time, with chronological exactness, in the Report, till we come to that of firm abolitionists. Among these the Report commemorates one, whom we well recollect,—Moses Fisk. A Thanksgiving sermon of his, written for the Federal Thanksgiving Day, 19th Feb. 1794, while he was tutor at Dartmouth College, is quoted in the Report; and it is certainly highly honorable to the author. After speaking of the capture of several American citizens by the Algerines, which excited great indignation, he exclaimed,

"In the name of honor, why this raving and execration? O, the Algerines have captured and enslaved five or six score of Americans, and keep them in abject servitude and distress! For this they are condemned to death and perdition; and I know not but Heaven suggested the verdict.

But if this thing must be done in the green tree, what shall be done in the dry? In these United States, not five or six score, but five or six hundred thousand persons are enslaved; not captured, on the high seas, where no one goes unapprised of the danger; but dragged defenceless from their native fields; and frequently treated, as might easily be made to appear, in a manner barbarous as our people are treated at Algiers."

The Report concludes with an account of the recent efforts and associations of Abolitionists, and an able discussion of the merits of the cause, of its difficulties and of its demands upon Christians and philanthropists.

MINISTERS-AT-LARGE.

The second Semi-Annual Report of the Ministers-at-large to the Benevolent Fraternity of Churches, has just appeared; and a very important document in the history of benevolent institutions it is. While in some of our cities the office of a Ministry-at-large is represented as failing to produce the good that was expected, and not affording those *visible results* which might be looked for, we are fully satisfied that it is accomplishing great good in Boston. We are to inquire not only what positive good has been done, which can be recounted, in the promotion of frugality, temperance, industry and moral and religious culture, particularly of the young; but we are also to ask what hideous forms pauperism and its attendant vices would not have assumed, if they had been neglected, if no pains had been taken to check their growth and prevent their monstrous deformities.

It is necessary only to name the men engaged in the great work of mercy, of which the Report speaks, and to connect with this a very general outline of their modes of operation, to show demonstrably the importance of this undertaking and the certainty that it must be followed by good fruits. Besides Dr Tuckerman and his coadjutors Messrs Barnard and Gray, whose Report is now before us, there is Mr Collier of the Baptist Church, Dr Eaton of the Episcopal Church, Mr Wright, "employed by the Society for the Moral and Religious Education of the Poor," Mr Cleveland, Chaplain of the House of Correction, who "devotes a large part of his time to visiting the poor," and that voluntary, unpensioned laborer in dispensing the blessing of heavenly instruction to the destitute, Mr Robert C. Waterston. To these is now to be added Dr S. Brown a clergyman of the Christian denomination.

Thus is the gospel preached to the poor and the hand of charity opened to them, by ministers of different sects, each supported and encouraged by brethren of the same connection; but though of different sects, the calling of these messengers of love, and the manner in which they fulfil their calling is not sectarian. They "are on terms of friendship and union" with each other, and all avail themselves "of the assistance of the Benevolent Societies of the city," by means of delegates appointed by such societies—thus mutually learning from one another what is to be done, and how it is to be done; avoiding interference, and rendering the services of each more efficient, by a suitable division of labor.

We have said that this ministry to the poor is not sectarian. Our authority for this is the language of the Report, which asserts that the ministers "are on terms of friendship and union." And we have no doubt that the following representation the fruit of experience, is consonant with the experience of the whole brotherhood.

No friend of the poor can wish to distract them with the claims and tenets of conflicting sects. To go among them with sectarian purposes, would retard rather than advance their social, moral and religious improvement. The attempt to form them under this or that denomination, is a direct and very serious injury. It calls forth jealousy and prejudice and party feeling. It arrays them in hostility against each other. It dissevers and divides those who should feel and act as brethren. It draws off their attention from weightier matters. It blinds them to their true situation and real wants. It leads to the neglect of their highest and best interests. It leaves out of view the two only points around which the poor and the friends of the poor should rally, Love to God, and Love to man.

The report concludes with a statement showing the enlarged extent of ministerial labor on the part of Dr Tuckerman and his colleagues. "Dr T. has maintained pastoral intercourse with about 100 families, and Mr Barnard and Mr Gray with about 250 each."

BENEVOLENT FRATERNITY OF CHURCHES.

The Executive Committee of this Association in their first Quarterly Report for the current year, just printed, bear full testimony to the successful labors of the Ministers-at-large, and to their increasing usefulness.

Their chapels are filled to overflowing, and the evidence of good produced by them on the minds of both parents and children, is increasing, with every week which passes.

The Sunday Schools connected with the Fraternity are increasing in the number of pupils, and exciting more interest; and in general the disposition to cooperate with the Association on broad Christian ground is manifesting itself more widely.

We rejoice to learn that the ministry *to the poor* is beginning to be regarded as a common ground, and that men of various and opposite religious opinions, are enrolling themselves under the same banner with ourselves, and are willing and anxious to join us in carrying on a common labor of love.

DOMESTIC MISSIONS IN LONDON AND ITS VICINITY.

While we were examining the Reports of which we have just spoken, we received a recent Report of the Committee having the superintendence of the Mission in Spitalfields and that in Cripplegate and St Luke's, London. The Committee appeal to the public in behalf of their Institution, which putting aside sectarianism aims only at diffusing the spirit of the Gospel, and seeks the indigent, the thoughtless, the profligate and the wretched as brethren, having in them the seeds of immortal life."

The manner of conducting these missions is similar to that of the missions in this city. We quote a few words from the Committee's Report relating to Mr Philp, who has had three years' experience.

He has had the happiness of seeing gradual improvement in the outward condition of many whom he visits, produced by their own increased or newly-assumed forethought, frugality and temperance—harmony taking the place of discord in families, and cleanliness of filth—children becoming objects of moral solicitude, the supply of whose bodily wants was once all their parents' care,—and religion making its gradual and silent way into bosoms which once appeared to be filled only with violent passions.

GENERAL ASSOCIATION OF MASSACHUSETTS.

This body, constituted of what are called the orthodox part of the Congregational Clergy, met at Framingham on the 23d of June last. The Report of sayings and doings in the N. E. Spectator from which we take our brief account fills nearly half of that large sheet. The agents for the different benevolent associations were limited in their remarks, by vote, to twenty minutes. Mr Fowler thought fifteen minutes time enough; the most eloquent speakers he had heard on such an occasion were confined to that time.

The following Resolutions passed in relation to temperance.

1. *Resolved*, That as the manufacture of ardent spirit, and the traffic in it, to be used as a drink, is now known and generally acknowledged to be an immorality which tends powerfully to hinder the progress of the gospel, and is in its influence exceedingly destructive to the temporal and eternal interests of men,—it is, in our view, the duty of the Christian church, both in their individual and their associate capacity, perseveringly to use all suitable means to cause this evil immediately and universally to cease.

Passed unanimously.

2. *Resolved*, That continuance in this immorality, with a knowledge of the subject, or with the means of becoming acquainted with it, is, in our view, a sufficient reason, not only why persons should not be admitted as members of the Christian church, but after all suitable means have, for a suitable time, been used in vain to reclaim them, is a sufficient reason also why they should not be continued members of the church.

The second resolution authorizing excommunication in gentle terms occasioned a long debate. Several members were opposed to its passage.

Mr Winslow said there was one fundamental principle by which we should be guided in this subject. The only gospel terms of Christian communion, are credible evidence of Christian character, and agreement in the great essentials of Christian doctrine. He spoke of the evils attending the introduction into the churches of the exciting subjects of moral reform now before the community.

Mr Withington said,—The resolution is a very harmless one. It is not worth the while to pass it, it means so little. We have been told it is an *ex post facto* law. That is not true. Our business, sir, is not simply with this resolution. We must look ahead. We are told that we shall stop where the last sin stops. Admitting that, does it follow that we ought to load our books with resolutions respecting specific sins? If we pass this, others must soon come up, on other moral subjects. I can see no difference between them, sir. Where can you draw the line? We had better stop where we are.

The resolution however, finally passed 23 in the affirmative, 10 in the negative, part only voting.

Peace was another prominent subject of attention with the association. Mr Beckwith "General Agent of the Peace Society" was pressed hardly on the subject of nonresistance and defensive war, concerning which he acknowledged that the members of peace societies were not agreed. Some of the members thought that unless these societies united in the principle that all wars are wrong, little progress would be made in the cause of universal peace. The discussion closed by the passing of three resolutions, viz.

That in the opinion of the Association, the practice of war is one of the greatest hindrances to the universal spread and triumph of the gospel.

That the American Peace Society, having for its object the abolition of war by the diffusion of light respecting its physical and moral evils, is eminently entitled to the cordial co-operation and support of all the churches of Christ.

That this Association recommend to all the ministers of the gospel within its bounds, to use their influence by public and private instruction, and in all suitable ways, to discountenance war, and to promote peace throughout the world.

Reports were made concerning the state of the Churches and of religion within the boundaries of the different local associations, which in general were not very favorable. The report from Essex North comes at the truth of these matters in regard to the genuine influence and spread of religion. "The chief want," it says, "is a purer light reflected from the lives of all professing Christians."

Favorable accounts were given of contributions for great religious charities.

Most of the time of the association was consumed in discussions on the great subjects of moral reform; but the extent to which these should occupy the attention of that body was not defined; a diversity of opinion existed upon it, and some of the members thought that the meeting ought not to be embarrassed with matters of this kind.

On the whole the meeting of the General Association affords a very pleasing contrast with that of the General Assembly of the Presbyterian Churches.

METHODIST EDUCATION SOCIETY.

The "First Annual Report of the Executive Committee of the Missionary Education Society in the N. E. Conference" has been sent to us. It was presented at the Meeting at Lynn in June last. The Report is signed by W. Fisk, as Chairman of the Committee. Mr Fisk is President of the Wesleyan Seminary in Connecticut.

The following extract from the Report shows that men, in their measures, must occasionally change with the times.

The Methodist Church *never discarded education in view of the ministry or for the ministry*, but on the contrary, always encouraged and insisted upon it, both in her discipline and by her usages. It is true, she has not always sent her candidates or licentiates to a literary and scientific institution for an education. She has endeavored to educate them *in the work*. In this she has done much, and done too, in most cases in former years, the best thing she could do, considering the exigencies of the Church. But this was always a tedious process, and only practicable to a certain extent, and only profitable under certain circumstances. When the state of society advances, when theological knowledge increases, and when astute and learned opponents are in the field, the man of God must be proportionally advanced in his intellectual attainments. Besides, our own people now—whether right or wrong they must judge—will not suffer us to fill up the ministry as we once did. They say, in a greater proportion of the work, "Do not send us any more boys, but *men*—men who can instruct us."

In other parts of the Report it appears that there are still persons in the Methodist connexion whose prejudices on this subject must be met, as the case may require, by argument or rebuke.

FOURTH OF JULY.

This day was welcomed as usual by celebrations in this city and in various places in the Commonwealth.

We were pleased to see that in several places this Anniversary was commemorated by the citizens without distinction of party. This is well. It should be regarded as the great political Sabbath, (we say it reverently) a rest not only from customary labor but from party strife; a day to be hallowed by the remembrance of what we have won and to be consecrated by solemn vows to maintain the union.

In the early periods of our national independence it might be expected that our countrymen would recur to the past, not only to the manners, feelings, and principles which led to the Revolution, but to the history of their wrongs. To those manners, feelings and principles we should indeed still recur; for they were good republican manners; they were feelings of men conscious that they were free-born; they were principles of liberty with order, sanctified by high moral and religious considerations.

The history of our wrongs also formed a prominent part in those early celebrations. It was natural. They could not be all at once forgotten. The repetition of them could not fail to revive and prolong a feeling somewhat hostile toward the parent country. While the scenes of the revolution were still fresh, and fathers were recounting them to their children, there must needs have been a state of feeling upon the subject, which brought those wrongs uppermost.

The day however has come to be observed with tome variety. By some persons *in some* places, noble benevolent objects are associated with it. In others it is peculiarly a religious celebration; we say peculiarly, for in all it is we presume a religious celebration, on which the Most High is approached with thanksgivings for what he has bestowed, and with supplications for his blessing on our endeavors to perpetuate his sacred gifts to our common country.

No prayers are more holy on such an occasion than prayers that our union may be preserved. This has always been dear to the people of New England. They have cherished it through good report and through evil report. They have not set about coldly to calculate its value, because they regard it as beyond all price. They have revered the Constitution; and in all seasons of hardship and privation, they have quietly submitted to the exposition of the laws, by the independent judicatories which the Constitution has created.

GAMING.

We shall avail ourselves of such occasions as present themselves from time to time calculated to awaken public attention to this mean, detestable and ruinous vice; a vice that rarely stands single and alone, for in the same train are to be found theft, and frauds without measure, to say nothing of profaneness and intemperance. In fine it produces that morbid influence on the whole moral man, which not only destroys all

principle but all generosity and domestic affection.

We are glad to find an example of the power of the laws on this subject, in addition to some examples which we have noticed before. A person named James Townley has been arrested in the city of New York, (upon the deposition of a sufferer by his arts) for keeping a Faro Bank. He is charged with being a professional, itinerant Gambler,—and has been held to bail in the sum of $5,000 to stand his trial.

We beseech the attention of our city authorities and of all the friends of good morals, to the following remarks from the New York Journal of Commerce, in relation to this case as applicable to all of a similar kind.

Few of our citizens are probably aware of the number of those dens usually denominated *hells*—alias gambling houses, which are—nightly in operation in this city, or of the misery and destruction which they bring upon individuals and families. It is not perhaps an exaggeration to say, at least one third of the young men who are sent to the State Prison, every Session, owe their disgrace and destruction to this source. First they lose their little earnings at a Faro Bank, then they borrow money in the hope of winning back their losses, and finally they rob their employers or commit forgeries; for so infatuating is the vice of gambling, that when a man once fairly gets initiated into it, he loses all sense of moral right, and stops at nothing to gratify his passion for gaming.

DR BEECHER'S TRIAL.

It may be that we shall turn out a false prophet in our prediction of last week. After stating a few facts relating to Dr Beecher's trial, and the majority in favor of his acquittal, we ventured to add, that "the case is probably out at rest." Our ink was scarcely dry upon the paper before we met with the following paragraph from the Philadelphia Presbyterian, to which we now look up as an oracle in matters *pertaining to its own church*.

Speaking of Dr Beecher's acquittal by the Presbytery of Cincinnati, it is added:

This presbytery has long been one of the strongest of the New School, and the result above mentioned was fully anticipated. An appeal has been taken to the Synod of Cincinnati, which will have a majority of orthodox men, when this Presbytery is excluded, as it will be, on the vote on the appeal.

CHRISTIAN EXAMINER.

We have read the number of this Journal which has just appeared only in part. The first Article, "on the Unitarian Belief" will, we should think, for the most part, receive the concurrence of the Unitarian brotherhood, and perhaps do something to lessen existing prejudices against them among candid readers of diverse faith. At any rate the ability and religious feelings manifested will command for it attention and respect.

The Review of Dymond on War, which takes the high and broad ground that all wars are indefensible on Christian principles (however much some readers may dissent from the writer's opinions concerning defensive wars and non-resistance—the vexed questions, on this subject) cannot fail to make a strong impression. The reasoning is cogent and the appeals to the common sense of mankind as affected by common humanity, and especially by the precepts and example of Christ, are eloquent and affecting. We rejoice in the increasing indications that War and Christianity, instead of the unnatural alliance in which they have so often been joined, are coming to be regarded as irreconcilable. "There is no limit," says the writer in the Examiner, "to the impiety and absurdity, to which we should be led by the principle of interpretation, which the Christian friends of war are compelled to adopt."

We can proceed no further at present in our notice of the contents of the Examiner.

It is announced, by the present Editors of this work, that "the next volume will commence a new series." It is desired "to introduce a greater variety of topics, and to give, in the same space a greater amount of religious and literary information. Individuals to whom the Examiner has been indebted for a large share of its reputation, but who have not of late been able to contribute much to its pages, have promised to renew their aid, and make its success an object of their attention and solicitude."

Rev. James Walker is to be the Editor of the new series.

DIVINITY COLLEGE.

The following notice of the time of the public Exercises, and of the order in which they are to take place, has been communicated for the Register. Ed.

The Annual Visitation of the Divinity College at Cambridge will take place on Wednesday, the 15th instant. The exercises in University Chapel will begin at ten o'clock precisely. Dissertations will be read on the following subjects by the class then leaving the institution.

On supposed References in the Pentateuch to the Doctrine of a Future Life. By Mr James Thurston.

The Advantage of Permanence in the Pastoral Relation. Mr George M. Rice.

The Dates of our Lord's Birth, and of the Beginning of his Ministry. Mr Harrison G. O. Phipps.

The Tendency of Skepticism respecting the Truth of Christianity to a Rejection of all Religion. Mr John Parkman.

The Character of the New Testament Language and Style. Mr Samuel Osgood.

The Example of Jesus as a Preacher of Retribution. Mr Barzillai Frost.

The Pelagian Controversy. Mr Christopher P. Cranch.

The Comparative Power of the Pulpit and the Press, as Instruments of Religious Influence. Mr Edgar Buckingham.

The History and Value of the Old Syriac Version of the New Testament. Mr Charles T. Brooks.

The Importance, to a Minister, of Acquaintance with the distinguishing Opinions of Christian Sects. Mr Asazelah M. Bridge.

The Obligation of the Minister to Reverence his office. Mr Cyrus A. Bartol.

The Annual Public Meeting of the Philanthropic Society will be holden in the same place in the afternoon.

Remarks. We have received from an unknown correspondent an urgent call upon the friends of the Theological Institution, (accompanied with the presentation of suitable motives) to attend its Anniversary Exercises. There has been from year to year an increased attendance upon these Solemnities and a livelier interest in them, which we trust will not subside. We trust that there will be no occasion to complain of remissness on the part of the well wishers of the Seminary, at the approaching Anniversary.

NEW PUBLICATIONS.

The Child's Duties and Devotions. By Jonathan Farr. Boston: James Munroe and Co. 1835.

This good little book was mislaid soon after we recieved it, and before we had opportunity to read it. We regret this the more, because we find it to contain what cannot fail to be useful to children from six to twelve years of age, for whom it is intended. It furnishes for them a multitude of judicious directions respecting their intellectual, moral and religious improvement, and their demeanor in the family, in school, and in the house of worship. It contains many simple forms of devotion suited to various occasions. And, what is not its least merit, it provides the means of self-examination in a manner adapted to take fast hold of their susceptible minds. We think the book will be approved by religious persons of all sects into whose hands it shall fall.

A Book for the Sunday School Teacher. Boston: Joseph Dowe.

The qualifications of a Sunday school Teacher, his obligations of a parental kind, his consequent duties to cultivate the hearts and bring out the moral powers of his pupils, the rules he should prescribe to himself in teaching, the subjects to which it should be directed, and the manner in which it should be imparted, the obligations of teachers to each other, their dangers and discouragements, as well as their privileges, are the leading topics of this volume. It is not a collection of abstract precepts, or a mass of loose generalities; the subjects, on the contrary, are well illustrated, and practically handled.

The author informs us, that "for much that appears to him exceedingly valuable, and from which the Teacher can gather many useful hints, he has been indebted to a little treatise upon the same subject written by an English Divine in the infancy of the Sunday School." He adds, that, "whenever extracts have been made, he has taken the liberty to alter them so that they may be made to apply more forcibly to the American Teacher."

What a Curse! or Johnny Hodges the Blacksmith. Boston: Wm S. Damrel. 1835.

This is the eighth number of a series of tales by the same well known author, whose productions, devoted to the cause of Temperance, have had a very wide circulation, and, we trust, a very salutary influence.

The moral growing out of, or interwoven with the story now before us, is that there will be found rum-drinkers as long as there are rum-sellers, and that consequently the latter should be suppressed by the arm of the law. The story is that of the discouragement, despondency, and death of an industrious man occasioned by the incorrigible drunkenness, improvidence and wastefulness, and complete self-abandonment, and last of all, conjugal infidelity of his wife.

ECCLESIASTICAL.

Christian Denomination. *Its origin and fundamental principles.*

The Christians had discernment enough, when they started in their reform, to discover three important points which were believed and practised in the three great societies from which they dissented—which they found convenient to take with them, as they were according to the Bible, viz:—Free salvation and human agency was taught by the Methodist; Baptism, by immersion, was taught by the Baptist; and free communion with all Christians, was taught by the Presbyterian. These three points, together with the *divine unity*, which they learnt alone from the Bible, form the leading sentiments wherein we differ from other denominations.—*Chr. Palladium.*

The Ordination of Mr Hall over the First Congregational Church and Society in Dorchester, will take place on Thursday, the 16th inst. Services at 11 o'clock—Sermon by Rev. Mr Hall of Providence.

Professorships, &c.—Rev. E. S. Ely, DD., has been elected to a professorship in Marion College, Mo; Rev. Mr Potts to the Presidency of said College, and has accepted. At the Oberlin Institute, Rev. President Mahan, and Professors Finney and Morgan, and "such other professors as may be on the ground and prepared for induction to their offices," are to be inaugurated in Mr Finney's "big tent," on the first Wednesday in July.—*Recorder.*

Professors elected by the General Assembly.—Rev. John Breckinridge has been elected Professor of Pastoral Theology and Missionary Instruction, in the General Theological Seminary at Princeton.

Mr J. Addison Alexander, son of Dr Alexander, has been elected Associate Professor of Oriental Literature and Biblical Criticism in the same institution.

Rev. David Elliott has been elected Professor of Ecclesiastical History and Church Polity, in the Western Theological Seminary, at Alleghany town.

The New Hampshire Historical Society held its Annual Meeting at Concord, on the 10th ult. The following officers were elected by Ballot for the ensuing year.

President. Hon. Charles H. Atherton.
Vice Presidents. Joel Parker, Rev. N. Bouton.
Treasurer. Geo. Kent, Esq.
Recording Secretary. Rev. M. G. Thomas.
Corresponding Secretary. John Farmer, Esq.,
Standing Committee. Hon. N. G. Upham. J. B. Moore, Esq., S. Fletcher, Esq.
Publishing Committee. Hon. I. Hill, Rev. N. Bouton.
To settle with Treasurer. A. B. Kelly, Esq.
Librarian. A. B. Kelly Esq.

INTELLIGENCE.

DOMESTIC.

Mr Livingston's Letter to the Duc de Broglie.—This letter relating to the treaty with France, and to the Bill of Indemnity as it was finally passed in the Chamber of Deputies, was published by the President's direction in the Washington Globe of Tuesday the 2d inst. It is too long for our columns of political and domestic intelligence. It is shown that "the United States cannot in any case permit their Chief Magistrate to be questioned by any Foreign Government in regard to his communications with the co-ordinate branches of his own." Mr Livingston then proceeds to show that all the explanations that can be required by France to satisfy its national honor have now been made. The following paragraphs from his letter contain the essential facts, with his reasoning upon them.

France has already received, by the voluntary act of the President, every explanation which the nicest sense of national honor could desire. That which could not have been given to a demand, that which can never be given on the condition now under discussion, a fortunate succession of circumstances as I shall proceed to show, has brought about.

Earnestly desirous of securing the good understanding between the two nations, as soon as a dissatisfaction with the President's Message was shown, I suppressed every feeling which the mode of expressing that dissatisfaction was calculated to produce, and without waiting for instructions, I hastened on my own responsibility, to make a communication to your predecessor in office on the subject. In this, under the reserve that the President could not be called on for an explanation, I did in fact give one, that I thought would remove all injurious impressions. This is the first of the fortunate circumstances to which I have alluded—fortunate in being made before any demand implying a right to require it; fortunate in its containing, without any knowledge of the precise parts of the Message which gave offence, answers to all that have since come to my knowledge. I can easily conceive that the communication of which I speak, made as I expressly stated without previous authority from my government, might not have had the effect which its matter was intended to produce, but it has since (as I have now the honor to inform your Excellency) received from the President his full and unqualified approbation; but it is necessary to add that this was given before he had any intimation of an intention to attach it as a condition to the payment of the indemnity due by the Treaty; given not only when he was ignorant of any such intent, but when he was informed by France that she intended to execute the treaty, and saw by the law which was introduced that it was not to be fettered by any such condition. Thus, that is already done, by a voluntary act, which could not have been done when required as a right, still less when made, what will unquestionably in the United States be considered degrading, as a condition. At this time, sir, I would, for no consideration, enter into the details I then did. If I could now so far forget, what under present circumstances would be due to the dignity of my country, I should be disavowed, and deservedly disavowed by the President. It is happy, therefore, I repeat, that the good feeling of my country was evinced, in the manner I have stated, at the only time when it could be done with honor; and though present circumstances would forbid my making the communication I then did, they did not prevent my referring to it, for the purpose of showing that it contains, as I have stated it does, every thing that ought to have been satisfactory. Actual circumstances enable me to do this now; future events, which I need not explain, may hereafter render it improper; and it may be nugatory, unless accepted as satisfactory before the occurrence of those events. Let it be examined with the care which the importance of giving it a true construction requires.

Boston and Worcester Rail Road.—On Friday of last week the passenger cars first passed over the whole extent of this road from Boston to Worcester, conveying the Directors and other gentlemen invited to accompany them.

On Saturday the 4th inst. the four engines on this road, made each four trips between Boston and Worcester; two engines with eleven cars leaving each end of the road at the same time, at intervals of four hours, and conveying, during the day, more than fifteen hundred passengers.

On Monday last the road was opened by a celebration of the event, of which we copy an account from the Daily Advertiser.

Opening of the Boston and Worcester Rail Road.—The party invited to celebrate the opening of the Rail Road, consisting of about three hundred gentlemen, left the depot in this city at a quarter before 10 o'clock yesterday morning, with two locomotive engines and twelve cars, and after making short stops at Framingham and Westborough, and to examine the deep rock excavation two miles this side of the termination of the road, arrived in Worcester at one o'clock. Their arrival was announced by the firing of cannon and the ringing of bells. They were met at the termination of the rail road by the committee of arrangements, of which Charles Allen Esq. was chairman, and a great number of the citizens of Worcester and the vicinity, and were escorted to the Town Hall where a collation was provided.

The late Gov. Lincoln presided at the table, in a very felicitous manner, and the company were not only agreeably refreshed by the provisions of the table, but were highly entertained by addresses, and sentiments, from the President of the Day, and from many other gentlemen.

All the arrangements for this most hospitable reception of the Directors and Members of the Rail Road Corporation and of their friends from Boston, were judiciously made, and successfully carried into execution, and the guests returned to town delighted with their excursion, and with the kindness and cordiality of their reception. The two trains of cars left Worcester at 5 o'clock, and the first train with the Rocket engine, arrived in Boston at a quarter before 8, having made several stops on the road, amounting in all to 42 minutes. The other train of cars arrived soon after.

Geological.—James G. Percival and Charles U. Shepherd, Esqrs. of New Haven, have been appointed by the Governor, the Committee to make a Geological Survey of this State under certain resolves of the last General Assembly, making an appropriation for this purpose. They are to proceed on the work immediately.—*New Haven Herald.*

Dartmouth College.—The Commencement at Dartmouth College occurs this year on the *last Wednesday in July*, instead of the last Wednesday but one in August as heretofore.

Colonization Society.—A large and respectable meeting of citizens assembled at the Masonic Temple on Tuesday evening, in pursuance of the invitation addressed to the friends of the Colonization Society. A discussion arose in consequence of some questions proposed by Rev. Mr May, an agent of the Anti-Slavery Society, in which that gentleman, Mr Gurley the agent of the Colonization Society, and the Chairman, took part. The meeting was adjourned to this evening, when it is expected that the discussion will be continued.—*Daily Advertiser.*

On Thursday evening the discussions were resumed and a committee was appointed to aid the Secretary in pursuit of the object of the Society.

Water Spout.—We learn from the Louisville Journal that the citizens of that place witnessed the curious phenomenon of the formation of a water spout on the evening of the 14th inst. It was formed near the extremity of the Ohio Falls.—According to those who witnessed the spectacle, a cone in the shape of a trumpet, descended towards the river from a thick dark thunder cloud, and at the same time, the agitated waters beneath whirled round and ascended with a spiral motion in the form of a vapor, till they united with the cone of the cloud, when the whole column moved rapidly and majestically about a mile and a half up the river, where it struck the woods in Indiana nearly opposite to Louisville, and disappeared. The whirlwind then passed over a part of Jeffersonville, unroofing houses and doing other damage, but soon struck the river a second time, forming another water spout, which crossed the river to the Kentucky side, and disappeared a short distance above Geiger's Mills. On both sides of the river, the whirlwind's path was marked with desolation.

Michigan Boundary.—The Legislature having adjourned, on Saturday last, after taking their stand on the boundary question, it is a natural inquiry, what is to be the result? My belief is, that the line will be run, and the jurisdiction of the State sustained.

The threat of the President, through Asbury Dickens, to stay the movements of Ohio, is of a very high-handed character. Upon what provision of the constitution or the law is such interference to be based? It is not an insurrectionary movement to run and mark the boundary line claimed by a State. It is not insurrectionary to assert civil and criminal jurisdiction over a disputed territory. If, in running and making the line, or in exercising jurisdiction, individual wrongs are committed, the judicial tribunals of the country are constituted to administer the remedy.—If force is opposed to force, it is for these tribunals to ascertain the wrong doers and punish them.—*Cincinnati Gazette.*

Witnesses.—At a trial which took place in Salem, at the late session of the Court of Common pleas, a man by the name of Enoch Winkley of Amesbury, was excluded from giving testimony, on account of his disbelief in the existence of God. After several witnesses had been examined respecting his belief, Judge Strong said—

The evidence is satisfactory to me that Mr Winkley is an atheist; that he does not believe in a supreme, intelligent ruler of the universe; that he does not believe in a God. It is true, that he says he is not an atheist, and that he believes in a God; but at the same time gives such an explanation of his belief, as clearly shows that he does not use the terms in their common and proper signification. As near as I can learn his views from the testimony, Mr Winkley is a *materialist*—one of a sect that has grown up within a few years; by which I mean not a materialist in the older and more popular sense of that word, but who believes in a material God—that the universe is God. As I understand the law, he cannot be admitted to testify in a Court of Justice. I therefore shall not admit of his being examined as a witness.

The following Report of a Committee was recently adopted, unanimously, by a full Board of the Managers of the Massachusetts Anti-Slavery Society. *Liberator.*

MANUAL LABOR SCHOOLS.

The Committee to whom was referred the subject of the Manual Labor School and the Academy at Canaan, respectfully report:—

That after giving the subject mature consideration, they agree in the following views. It seems to your Committee, that it is highly desirable that the Academy at Canaan, which is now in successful operation, under a well qualified instructor, should be supported. The inhabitants of the town generally are in favor of the school, and the place offers unusual facilities for converting it into a Manual Labor School, should it be thought desirable. It is believed that this Academy will, for the present, supply the wants of the colored people in New England If it should hereafter appear that more colored youths wish for the sort of instruction given in the Academy, than can be accommodated there, it will be more easy to establish a new seminary when this want is shown, than it is at present. There is, besides, good reason for believing that the example of Canaan will lead other academies to admit colored youths on equal terms with white.

Another reason for supporting the academy at Canaan is, that a much smaller sum will place that institution on a highly respectable footing, than will establish a new one.

Your Committee therefore recommend the adoption of the following resolutions:—

Resolved, That this Board recommends the Academy at Canaan to Abolitionists as deserving their patronage; and advises those who have subscribed to the Manual labor School to give the money to the Academy at Canaan.

Resolved, That the Treasurer of the Society be authorized to pay the Treasurer of Noyes Academy at Canaan, the sum of one hundred dollars, which was received from England S. E. SEWALL, *for the Committee.*

MARRIAGES.

In this city by Rev. Mr Adams, Henry E. Davis, Esq. of New York, to Miss Rebecca Waldo, daughter of John Tappan, Esq.

On Thursday evening July 2d by Rev. Mr Barrett, Mr Chas. J. Barry to Miss Eliza R. eldest daughter of Mr Robert M. Barnard.

DEATHS.

In this city, Caleb H. Snow, M. D. 39. He graduated at Brown University

Catharine A. eldest daughter of Edmund Dwight, Esq., 19.

Mr John W. Gamage, 35.

In Lancaster, 29th ult. after a short illness, Hon. Moses Smith, Counsellor at law, 58.

In Wisscasset, 30th ult. Maj. Thomas M'Crate, Collector of that port, 62.

Died, in Weston, (Vt.) Rev. Winslow Warren Wright, son of Winslow Wright, Esq. of this city. He graduated at Harvard University in 1826.

In Philadelphia on Monday evening last, John Marshall, Chief Justice of the Supreme Court of the U. S.

H. & P. Rowe & Potter, No. 127 Washington street, and Nos. 6, 8 and 10 School street, have on hand an extensive assortment of *CROCKERY, GLASS AND CHINA WARE, CUTLERY, &c.*

Their retail store (now under the superintendence of Mr William R. Sumner) has been much enlarged and improved, the assortment of rich and common goods increased, and every arrangement made to place this department on the best possible footing for an extensive retail trade. Their assortment comprises

Rich Iron Stone China Dinner sets, gold and colors;
" " " " " " plain edge;
Printed " " " " " " "
Nankin Stone China " " blue, landscape, and Fitzhugh patterns
" " " " " salmon colors, Fitzhugh;
Half Stone " " " blue;
French Porcelain Dinner Sets, white and gold;
" " " " clear white;
" " " " Barbeau sprig;
Printed Dinner sets, a great variety of patterns and colors, with or without gold;
Rich gold sprig'd Tea and Coffee sets;
Rich gold band do do
Common China do do
Printed Tea sets, all colors;
Stone China Pitchers in every variety;
Printed do do
China Toilet sets, gold and colors, a beautiful article;
Printed do. blue, brown, green, pink and purple;
Iron Stone China Dessert sets;
Porcelain do
French China Colognes, very handsome;
Splendid French Flower Vases and Shades;
Low priced do do
German Glass Vases, very cheap;
A few articles of American China, of superior quality;
Common Ware of every description
New and beautiful patterns of rich Cut Decanters and other articles to make up sets.
Hock Glasses, plain and cut
Cut Centre Bowls, rich and common
Splendid green Claret Flagons, Sugars and Lamps
Cut Finger Basins—plain do.

Also, Bronzed Astral Lamps—Branch do.—Mantel do.—Study Lamps, Side Lamps.
Ivory balance handle Knives and Forks—common do.
Britannia Tea and Coffee Pots, English and American manufacture
Tea Trays, in sets or single
Bread, Knife and Cheese Trays
Plate Warmers
Planished Tin Tea and Coffee Pots, Dish Covers &c.
Plated and Britannia Castors
Brass and Britannia Coffee Urns—Egg Boilers
Table Mats—Hearth Brushes—Comb Brushes
Feather Dusters, colored and plain.

The Wholesale Rooms (upstairs) are fully stocked with goods adapted to every market. Merchants purchasing for the southern or western trade will find upwards of six hundred packages from which to make a selection.

H. & P. have just recieved an article of Iron Stone China especially adapted for Hotels. The furnishing of such establishments is a branch of their business which recieves particular attention.

☞ Ware let for parties, and goods sent to any part of the city. jy 11

THE LONDON QUARTERLY REVIEW. No. 106 for April, being No 15 of the Republication of the Foreign Quarterly Reviews. This day published by E. R. BROADERS, 127 Washington street, upstairs.

N. B. This number containing several articles on American subjects of much interest, the publisher has printed a few extra copies to accommodate those who are not subscribers to the work. They can be had as above. jy 11

BAINES' History of Cotton Manufacture in Great Britain, with a Notice of its early history in the East, and in all the quarters of the Globe; with a description of the great mechanical inventions which have caused its unexampled extension in Britain, and a view of the present state of the Manufacturers and the condition of the classes engaged in its several Departments—by Edward Baines Jr. Esq.; embellished and illustrated with portraits of inventions, drawings of machinery, &c.

A fresh supply of the above valuable work received by JAMES MUNROE & CO. Boston Bookstore 134 Washington st. jy 11

TRACTS OF THE A. U. A.

JUST published by CHARLES BOWEN, No. 141 Washington st., Essays written for the A. U. A. No. 1. The Atonement. By Edward B. Hall.

Also, the Tenth Report of the A. U. A., with the proceedings of the Annual Meeting, May 26, 1835. jy 11

BURNAP'S LECTURES ON UNITARIANISM.

THIS day received, Lectures on the Doctrines of Christianity, in controversy between Unitarians and other denominations—delivered in the First Independent Church in Baltimore. By George W. Burnap. "This is life eternal, that they might know Thee the only true God, and Jesus Christ whom thou hast sent." "He preached unto them Jesus and the Resurrection."

Boston Bookstore, JAMES MUNROE & Co. No. 134 Washington street. jy 11

SECTARIANISM.

THIS day recieved by JAMES MUNROE & Co. Sectarianism both Catholic and Protestant; a Lecture by George W. Burnap. "First cast out the beam out of thine own eye"

Boston Bookstore, No. 134 Washington street. jy 11.

NEW ENGLAD MAGAZINE for July.

CONTENTS.

Original Papers.—Shells and Sea-Weeds. The Deparature; The Gale; Morning after the Gale; To a Land Bird; a Thought of the Past; Tropical Weather; Night; The Planet Jupiter; To ——; Poesie; Dark Thoughts; The Old Maid in the Winding-Sheet; Song; United States Senate. Samuel L. Southard; A Modern Pilgrimage; Retrospections; Scenes in Europe; Association; Poetry of the Prairies; The Origin and Progress of Music. No. I.; Lines.

Critical Notices.—Mrs Frances Anne Butler's Journal; Outre-Mer, a Pilgrimage beyond the Sea; The Infidel, or the Fall of Mexico. By the Author of 'Calavar;' The Crayon Miscellany, No. 2; Helon's Pilgrimage to Jerusalem, a Picture of Judaism, in the century which preceded the Advent of our Savior. From the German of Frederick Strauss; Blackbeard, a Page from the Colonial History of Philadelphia; Indian Nullification.

Monthly Record. Just published by E. R. BROADERS, 127 Washington street (up stairs.) July 11.

NEW BOOKS.

THE Influence of Mothers on the character, welfare and destiny of individuals, families and communities, illustrated in a series of anecdotes—with a preliminary essay on the same subject. By Charles A. Goodrich. 32mo. pp. 193.

On the extent of the Atonement, in its relation to God and the Universe. By Thomas W. Jenkyn. With an Introduction by Rev Daniel L. Carroll, pastor of the Presbyterian Church, Brooklyn, N. Y. 'Consider of it, take advice, and speak your minds.' From the London edition—12mo. pp. 334.

Christian Union; or, an Argument for the Abolition of Sects. By Abraham Van Dyck, Counsellor at Law, to which is prefixed a Sketch of the Life of the Author.——The Family Book; or Instructions concerning all the Relations of Life. 12mo. pp. 344.——Six Months in a House of Correction, or, the narrative of Dorah Mahony, 32mo. pp. 201.——Pencil Sketches' or, Outlines of Character and manners, by Miss Leslie. second series 12mo. pp. 281.——Constantinople and its environs, in a series of Letters, exhibiting the actual state of the manners, customs, and habits of the Turks, Armenians, Jews, and Greeks, as modified by the policy of Sultan Mahmoud, by an American, long President at Constantinople, in two volumes, 12mo.——The Student, by E. L. Bulwer, 2 vols 12mo.——Home, 2d ed. by Miss Sedgwick.

Boston Bookstore, James Munroe and Co. No. 134 Washington Street. jy 11

UNIVERSITY OF CAMBRIDGE. DIVINITY COLLEGE. Students are admitted at the commencement of the academical year, passing an examination in Hebrew Grammar, and the first ten chapters of Deuteronomy. Entering at other times, they are received to an advanced standing. If unknown to the faculty, they are to produce satisfactory testimonials of character. If not Bachelors of Arts, they are further examined in Virgil, Cicero's Select Orations, Sallust, Jacob's Greek Reader, the extracts from Historians and Orators in the first volume of Collectanea Græca Majora, Butler's Analogy, Locke's Essay, or some other accredited treatise on Intellectual Philosophy, Paley's Moral Philosophy, or some other standard work on Ethics, and some approved compendium of Logic, Rhetoric, Geography, Arithmetic, Geometry and Algebra.

Candidates for admission to an advanced standing are to be further examined in the previous studies of the class, which they propose to join.

Charges for tuition, rent and care of room and furniture, and use of class books, amount to $66 annually. Board may be had in the college commons. Each student must possess a copy of the Old and New Testament Scriptures in the original languages, the latter in Griesbach's edition. A copy of other class books is furnished on loan by the Institution. Indigent students are aided, from foundations and other sources. Three years, including vacations of ten weeks in each year, complete the term of residence.

Applications for admission are made, and the examination begins, at the subscriber's Lecture Room in Divinity College, at half past eight o'clock, A. M., of the day before commencement.

Persons who have not studied Hebrew, may be prepared for the examination in that language, if they reside in Cambridge from the second week in July. JOHN G. PALFREY.
Dean of the Faculty of Theology.
June 13, 1835. 3t.

FINE FANCY STATIONARY.

JOHN MARSH, No. 77 Washington street, Joy's Buildings, has just received a large assortment of rich Fancy Articles and Stationary. In particular, Satin surface Letter Paper, Perforated and Perfumed Billet Paper, Brocade and Watered Billet Paper, Gold Stripes, Water Colors and Drawing Instruments, Colored Inks for painting on velvet and writing in albums &c., Ladies' and Gentlemen's Metallic Pens, Gold and Silver Tablet Pencil Cases, Superior Silver Steel Penknives with pearl and ivory handles, Fine Scissors, Silver Thimbles, Ivory Waxes, Steel Screw Cushions, Work Boxes and Dressing Cases with silver and pearl Instruments—some very elegantly inlaid with pearl, shell and silver, elegant fancy inlaid and brass bound Rosewood portable Writing Desks, Morocco Writing Desks, Portfolios and morocco works of all kinds, pearl Folders and Reading Hooks, wrought ivory do., ivory and shell Thread Cases and Needle Books, ivory and shell Card Cases and Tablets, Fancy Screens, bronze and paper Card Racks, bronze Inkstands, perforated Cards, perforated Tissue Paper, Visiting Cards, elegant embossed Scrap Books, do. Albums, Battledores, Birds, Graces.

Also, Rowland's Kalydor, Genuine Macassor Oil, Cologne and Florida Water, fine Scented Soap, Otto of Rose, Hair Powder, &c. &c., with every variety of articles for gentlemen and ladies' toilet.

☞ Additions of Morrocco Work and Account Books making daily, and all new Fancy Articles received by the earliest arrivals of the regular Packets. 2m. July 4

A BOOK FOR THE SUNDAY SCHOOL TEACHER.

A Book for the Sunday School Teacher. "*And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.*"

This day published by J. DOWE, 130 Washington Street.

Extract from the Preface.

"To awaken Teachers to some of the noblest motives, which can influence human beings in the work of religious instruction, has been the object of this work." "We want something more than mere mechanical movements to carry on the work of moral and religious reformation and improvement"—There must be a heartfelt co-operation in those who are invested with such trusts—"*We want Personal Piety in every Teacher;*" such as *deeply* feel that the "little immortals," who are weekly gathered around them, need such instruction as comes from the *heart*, and that to do good the Teacher must be in *earnest*—"come home as it were, to the circumstances in which each child is placed, and adapt instruction to the peculiar case of each, that they may early learn to discipline their thoughts, and retain the purity of their early innocence, unstained by the sins which surround them." jy 4

PARENTAL Sorrow Comforted. Two Sermons on the Death of Children. To which is added a Prayer for a Sick Child, and a Prayer on the Death of a Child. By Jonathan Farr. Just published by JAMES MUNROE & CO. may 16

FOLLEN'S GOSPEL OF ST. JOHN.

THIS day published, Luther's German Version of the Gospel of St John, with an Interlinear English Translation, for the use of Students By Charles Follen, Professor of the German Language and Literature in Harvard University.

Boston Bookstore, JAMES MUNROE & Co., 134 Washington street. jy 11

CAMBRIDGE FEMALE ACADEMY.

THE next term of this School will commence on MONDAY, July 6, under the superintendence of Miss Sarah S. Jacobs. Suitable teachers will be employed in the various branches of female education.

With respect to the qualifications of the Principal, the following extracts of letters, will be sufficient.

From E. Bailey, Esq. Prinbipal of the Young Ladies' High School, Boston:—

"I think Miss Jacobs well qualified to teach in all the branches usually studied in the best schools for females, including Latin Classics, and several modern languages. Of her character as a *lady*, it is not necessary to speak, and her manners are such as will hardly fail to secure the respect and esteem of her pupils."

The Rev. H. J. Ripley, Professor in the Newton Theological Institution, says, "It gives me pleasure to bear testimony to the respect and love which Miss S. S. Jacobs, secured for herself as Principal of a Female Academy in Liberty County, Georgia, during the year 1834—both by her pupils, and by their parents, and by others, who attended her examinations, in the Academy, she was highly esteemed."

The friends of Miss Jacobs would also refer to the Rev. Mr. Gannett, and S. Barrett, Esq., of Cambridgeport; to Z. Eddy, Esq. Middleboro,' Mass.; and the Rev. Messrs. D. Sharp, D. D., L. Bolles, D. D., W. Hague, H. Malcolm, of Boston, and the Rev. J. A. Warne, of Brookline.

Price of Tuition.

English Branches with plain and ornamental needlework $6 per quarter; Latin and French $7.50; Italian and Spanish with the above $10.

Extra Charges.—Music, $10 per quarter; Drawing and Painting at the charge of the teacher.

The Academy building is pleasantly situated at the head of Austin-street, and includes three apartments—two of which are for the accommodation of the young ladies—the other being appropriated to the Preparatory Department, under the direction of Miss Carter.

Board can be obtained in pleasant families at $2 per week

☞ Parents desiring to send their daughters, are requested to make early application to the Principal.

Address—care of Rev. B. Jacobs, Cambridgeport, Mass. June 27

BOOK AND JOB PRINTING.

I. R. BUTTS, School street, is supplied with all the varieties of Type suitable for printing Books, Sermons, Posting Bills, Circulars, Cards, &c. &c.

He has for sale founts of Long Primer, Bourgeois, and Brevier, which will be sold very low.
sept 20 ep 1 year

A CARD.

MOSES FRENCH, Jr., of the late firm of Nevers & French, has removed from No. 65 Purchase street to Maine Wharf, formerly occupied by Deacon Daniel Colby, near the bottom of Summer street, where he will keep for sale, Wood, Bark, Hay, English and Anthracite Coals of all descriptions—and where he will be happy to supply the former customers, and all those who please to call on him.
may 9 3m.

DRY GOODS AT REDUCED PRICES.

THE subscriber intending leaving this part of the country for the South, about the first of August next, offers for sale the whole of his extensive stock of FOREIGN and DOMESTIC GOODS, and lease of the Store No 414 Washington street, and the stock will be sold at very reduced prices at retail until closed. Among which are the following varieties, viz:

Broadcloths, Cassimeres; Athenian Cassimeres; Rouen Cassimere; Athenian Camlets, &c. &c.

4 bales superior Welch, English, and American Flannels. Some of them very superior, and are warranted not to shrink in washing.

2 bales Angola Flannel, an excellent article for Summer wear.

1 bale Domet Flannel.
4 do. colored American do.
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3 cases of superior English Cambric Dimoties.
1 do. do. Furniture Dimoty.
1 do. colored Poult de Soie Silk, at 3*s.* per yard, of an excellent quality.
Cases Irish Linens, of superior quality.
Cases of American Prints.
Cases and Bales of brown and bleached Cottons.
Cases of white Cambric and Cambric Muslins.
Cases of Bishop Lawns, from 20 cts. to 5*s.* 3*d.* per yard.
1600 ps Nankin and Canton Straw Carpeting.
Cases of Taylor's Persian Spool Cotton, at 3*s.* per dozen or 5 cents per spool, warranted of very superior quality.
Cases of Spool Cotton, at 6*d* per dozen.
1 case of Open Work Cotton Hose, at 1*s.* per pair.
Cases of 4-4 and 6-4 Bobbinett Laces; from 9*d* to 5*s* 3*d* per yard.
1 Case Grecian do. superior quality, at 2*s.* per yard.
1 bale Russia Damask 6-4 and 8-4—a very durable article for Table Cloths.
2 cases India and English Silk Hdkfs.
2 do colored Table Cloths, assorted sizes.
1 do. do. bordered cotton Hdkfs. imita. L. C. at 9*d.* each.
1 case Linen Hdkfs.
3 do. American Sewing Cotton.
5 bales Russia Crash.
3 cases Linen and Cotton Tapes.
1 case English Pins.
7 bales of Tickings, assorted qualities—and a great variety of other Goods, which will be sold in proportion. ELIAB STONE BREWER,
July 4 3 m. No 414 Washington street.

CHILD'S DUTIES AND DEVOTIONS.

This day published by JAMES MUNROE & CO. "The Child's Duties and Devotions, by Jonathan Farr." Boston Bookstore, 134 Washington Street.

PREFACE.

In the following pages I have endeavored to speak to children plainly, affectionately and earnestly. It has been my object to instruct their minds, to interest their feelings and impress their hearts; to make them acquainted with their condition, their obligations and duties; and to inspire them with virtuous and pious sentiments.

I have taken it for granted that children between six and twelve years old are rational and accountable beings; and that they need the influence of our holy religion. They have many temptations to resist, many trials to endure, and they have many moral and spiritual want, which nothing but the Gospel can supply.

That this little volume may aid the cause of early piety is the prayer of the author.
Harvard, April 4, 1835. May 30.

NEW BOOKS!

MARSH, CAPEN & LYON, No. 133 Washington street, have just published, Sacred Memoirs; or Family Instruction, being a History of Scripture characters from Adam to Joseph—Price 63 cts.

Dr Epps' Phrenological Essays, with Notes by Rev. John Pierpont—Price 42 cts.

Simpson on Popular Education.

Dr Caldwell on Physical Education.

Spurzheim's works complete, on Phrenology, Physiognomy, Anatomy, Insanity, Education, &c.

Combe's System of Phrenology, 1 vol. 8vo. with plates.

Combe's Elements of Phrenology, 1 vol. 12mo.

Combe's Lectures on Popular Education, 1 vol. 12mo.

Dr Andrew Combe on Mental Derangement, 1 vol. 8vo.

Dr Brigham's remarks on the Influence of Mental Cultivation and Mental Excitement upon Health.
may 9

GLEAMS OF TRUTH.

GLEAMS of Truth, or Scenes from Real Life, by Joseph Tuckerman, D. D. being No. 4 of Scenes and Characters Illustrating Christian Truth, edited by Prof. Henry Ware—price of No. 4 in paper is 31 cents—a few copies of the first three numbers are for sale in various bindings by the publishers, JAMES MONROE & CO. 134 Washington st. may 23

PALFREY'S SERMONS.—2D. EDITION

THIS day published by James Munroe & Co. Boston Bookstore, 134 Washington st., Sermons on Duties belonging to some of the Con

POETRY.

FOR THE REGISTER AND OBSERVER.

SONG. TO THE ROBIN.

Welcome, sweetest woodland warbler,
From thy winter's exile come,
Gentle, cottage-loving minstrel,
Welcome to thy summer home.

Oft at evening by my window,
Unmolested sit and sing,
While far thy vesper hymn shall echo,
Wafted on the zephyr's wing.

When the dewey twilight glimmers,
Slowly breaking in the east,
Let thy matin song delight me,
Fresh from balmy sleep released.

Taught by thee, my tongue's first office,
Loosed from dumb forgetfulness,
Shall be to my Maker given,
Hymning high my thankfulness.

Hither lure thy loved companion,—
Here indulge your harmless loves,—
Here your tender pledges cherish,
Till their music fills the groves.

When at length the waning autumn
Bids you wing your flight away,
Safe I 'll guard your little mansion
Till you come again with May. J. F.

May 1, 1835.

FOR THE REGISTER AND OBSERVER.

"SHOW US THE FATHER."

"Show us the Father!" Lift thy brow
And turn thy gaze above,
When mild and clear the evening star
Sends down its look of love;
And when the sun once more resigns
The fields he brightly won,
And night with slow and solemn pomp
O'er her wide realm moves on,

"Show us the Father!" Beauty flings
Her banner on the air,
And earth from all her sombre heights
Sends up her evening prayer:
Summer's low anthems sweetly breathe
From harps of heavenly frame:
Comes there no voice upon thine ear
That speaks the Father's name?

"Show us the Father!"—Now the sun
Sinks in his "golden grave,"
And weary whirlwinds droop their wings
Above the ocean-wave:
The land and sea unite to raise
Their silent evening hymn:
While Nature's altar-fires burn bright,
Devotion's fire burns dim!

But if thy earth-bound spirit feels
No presence from above,
Open that everlasting page
Bright with a Savior's love!
Shut these wide fields of glory out
Of sky and earth and air;
And having closed thy closet door
Oh meet the Father there!

Cambridge. E. H. S.

HYMN.

The following hymn, by Rev. Dr Flint of Salem, was sung at the Ordination of Rev. Mr. Whitman, Portland.

Most High and Holy One,
A lately gathered band,
United followers of thy Son,
Before thee suppliant stand.

On us and on our friend,
The Pastor Thou hast given,
O let thy choicest gifts descend
To form our souls for heaven.

On him and us be shed
Thy Spirit's power and light,
That he who leads and we the led,
May both be led aright.

O'er us his wings of peace
Spread wide thy mystic dove;
So we to hear, nor he shall cease
To speak thy truth in love.

Give him persuasion's tongue,
And us the hearing ear,
And still, as when by angels sung,
Thy word be welcom'd here.

And when both tongue and ear
Are mute and deaf in dust,
Then bid our spirits wake and share
The raptures of the just.

FOR THE REGISTER AND OBSERVER.

ABOUT THE BIRDS, SQUIRRELS AND THE EAGLE.

For little Boys and Girls to read.

Some of the little Boys and Girls, who read what I wrote for them in the last week's Register, want me to write some more for them. So I will begin where I then left off, and finish in as few words as I can. You will recollect, that I was giving you an account of the conversation which the children and I had about killing birds and robbing their nests.

One of the older boys in the Sunday School said he killed the birds and squirrels because they did harm. So I asked the boys if, when they went out a hunting, they did it because the birds and squirrels did mischief. Or did you hunt them, said I, because you liked the sport of it. Which was it? For the merit of your deed does not lie in the deed itself, it lies in the motive with which you did it. The boys hung down their heads and the girls smiled at these questions, for they all knew very well that when boys go a hunting, they generally go more for what they call the sport of it than for anything else. I then looked at the boy who said he killed birds and squirrels because they did mischief, and as pleasantly as I could, asked him the same questions. He laughed and hung down his head, and acknowledged that when he went, he went for the sport of it. I admired the honesty of the boy in telling the truth and making a frank confession. But I regretted that such had been his motive. Suppose, said I, that you were 150 miles off in the wilderness. Would you not take as much pleasure in killing birds and squirrels there as you now do here?

The boys acknowledged that they should.

That proves, said I, that you are so cruel as to hunt these pretty little creatures for the mere sport of it. For then they would be so far off that they could not do any mischief to any person's trees or cornfields. The merit of whatever you do, depends upon the motives with which you do it. Remember *that*, children, as long as you live. As a man thinketh in his heart, so is he. Besides, said I, suppose a squirrel now and then gets a little grain from the field, or nibbles an apple on the tree. It does you no very great harm. And it does him much good. I should not want a whole cornfield destroyed by them, 'tis true. I should contrive some way to prevent it, either by frightening them away or otherwise. But at the same time I should take pleasure in seeing how happy some of them were when they came to carry away a few kernels from the cornfield which I had planted. I should take great pleasure in thinking how happy I had made them as they chirped, and sputtered and filled their cheeks and ran away. And when I gathered the harvest, I should be much inclined even to leave an ear now and then for the birds and squirrels to gather, as the Jews of old, left grain for the poor gleaners. The little birds and squirrels cannot sow nor plant for themselves.

On the whole I would not hunt for the mere sport of it. If a very sick person wanted a bird very much, perhaps I should endeavor to get it. But even then I should be very unwilling to do it when I thought it had young in its nest. I should try to get something else which would answer equally as well. There are too some birds which it would be right for us to kill. I knew a little girl who put on her cape bonnet to go up into an orchard, ten or twelve rods distant, to pick some apples under the trees. Her older sister happened to go to the door and heard her screaming. She ran and saw the little girl crouched down almost to the ground. A monstrous eagle was balancing himself in the air a few feet over the little girl, preparing to strike his claws into her head. The older sister shouted and screamed so loud that she frightened the eagle away. Upon getting at the little girl, it was found that the eagle had already made one plunge at her. But the cape-bonnet extended so far above the head that instead of sticking his claws into the little girls brain, he had only stuck them through the top of her cape-bonnet. If the older sister had not heard the younger one scream, probably the eagle would have killed her in one or two minutes. A few months before this, two boys in a neighboring town were attacked by an eagle, probably this same one. But while the eagle was attacking one boy, the other would fight it. Thus they kept doing by turns till they succeeded at length in driving the eagle away. I should take much pains to destroy such a bird. But I hope none of the little boys or girls will kill or take out of the nest, the birds that do little or no harm, that look so happy, and have such pretty feathers and that sing so sweetly. Our Heavenly Father made them as well as us. And not a sparrow falls to the ground without his notice.

After the Sunday school was dismissed, one of the boys about ten or twelve years old who had a very pretty gun and who was very fond of hunting, came to me of his own accord, and said he liked what I said, very well. I shall put away my gun I believe, and not fire it nor lend it, said he.

I was very glad he concluded to do so. It was an excellent thing in him. And I hope every little boy and girl who reads this will be as willing as he was to let the poor birds and squirrels live and be happy.

Such nearly were the expressions and the substance of the Sunday school lesson. And now that I have finished it, I will bid all my little readers good bye, for this week at least, hoping they will always remember to be kind to the little birds and squirrels.

AUGUSTIN.

BIOGRAPHICAL.

[From the London Metropolitan for March, 1835.]

SKETCHES OF THE HISTORY OF ENGLAND FROM 1814.

CHARACTERS OF THE MINISTERS.

We omit some of the characters. ED.

SIR SAMUEL ROMILLY stood at the head of the bar for talents, reputation, and integrity. If he acted with a party, he was no party man: his political opinions were from pure conviction. He was a stern republican in principle and conscience. He had been partly educated at Geneva Nature gave him a sharp, clear, profound, and original *mind*—with great industry, great ambition, some pride—and above all, deep and morbid sensibility. He read with anxious observation, and painful disquisition. He examined authorities—taking nothing for granted; and yielded to those authorities only when he considered them concordant to reason. His moral code was strict, perhaps punctilious; in some respects he approached to puritanism. Immured in the incredible labors of his profession, he had no time for the pleasures of the world—and no taste for them. Yet, strange to say, he had been early in life acquainted with Mirabeau. One of his chief friends was Dumont, of Geneva, who continued so to the last. Perhaps it was from this friendship that he became intimate in the house of the Lord Lansdowne. Madame de Stael was also one of his acquaintance, though her sprightliness and levity was little suited to his gravity, and to his conversation, always under the control of reason, judgment, and the most unbending principles.

Romilly's oratory was of a kind peculiar to himself. It was almost always argumentative: rarely, if ever, imaginative or splendid; but sometimes eloquent. It was always on the popular side, and will probably be found to have often agreed with the train of arguments, if not the language, of Milton's prose works. I should conceive that he thought of the prelacy, as Milton did; and sometimes he had something of Milton's abstruseness. He proposed many amendments in the law, especially the criminal law.

TIERNEY was a striking contrast to him. His forte was humor, drollery, wit and raillery. He was a debater so amusing, that he never fatigued the house—but he never convinced. The house laughed, and was delighted, and when it reflected, wondered what it had laughed at, and forgot it. No one is led into a vote by a laugh. Tierney had been brought up to the bar, but early deserted the bar for political adventure. It had been a losing game to him as a game of fortune. But he lived merrily in political circles and clubs, and among high people—which he loved. He had the vanity of fashion, and of being a man of the world; and a little supercilious to those who had not pushed themselves as he had done, and were supposed to be less conversant with society; and this, notwithstanding he affected to take the part of popular equality, if not radicalism. He was a tall, stout man, rather heavily built, with red hair. He was not again returned to parliament till a few months after the general election.

SIR FRANCIS BURDETT has now been upon the public stage nearly forty years. He is the representative of one of the most ancient and respectable families of the commoners in England and inherited, part lineally and part collaterally, a large estate. His ancestors had not for some generations been conspicuous, but had lived a quiet country life, addicted to the sports of the field, and had, at least within memory, adopted strong tory principles. He inherited his baronage from his grandfather, who was a man of no talent, but an inoffensive, old-fashioned gentleman, who supported a hospitable establishment at his seat in Derbyshire.

Sir Francis resolved to make a more conspicuous figure in the world than the grandsires who went immediately before him. He purchased a seat in parliament soon after he came of age, and began to thunder away from the opposition benches. The active part he has taken on the popular side for so many years and the manner in which he has supported it, prove energetic and even great abilities. He has sometimes gone lengths, which more discreet men must regret; and which seem inconsistent with his birth, habits, and just expectations. Thus some may consider him to have taken the more generous part, contrary to his own individual interests in society: but a deeper insight into the inconsistencies and influencing passions of human nature, may, perhaps, without a breach of candor, deem otherwise. The love of distinction is so strong, that men will take crooked ways to gain it; and when once entangled in the web, the more they plunge, the more fixed they become.

Sir Francis with a good fortune, honorable birth, an historic name, inborn faculties, and energy of temper and character, had a flattering and delightful prospect before him at the outset of life. In the part he has taken I cannot help suspecting that he has found vanity and vexation of spirit. If he has really promoted the happiness of the people, then, no doubt, his conscience will supply him with sources of calm and deep satisfaction. Sometimes I even believe, that he has stood in the breach and done popular good.

That the distinction of ranks, and the amassment of capital, contribute as much to the happiness of the lower, as of the higher order, I have not a particle of doubt. That power requires always to be watched and checked, is equally true;—nor less so, that laws tend to corruption, and demand continual reform, or amendment. A strong man, therefore, of independence, and who carries weight by his talents, rank, and education, does nobly in taking on himself this part of watchfulness and control. So far Sir Francis has done well. I do not think that he has always kept his opposition within due bounds. Perhaps he begins to love his ease, and loathe the turbulent scenes to which he has been accustomed.

It appears to have been unlucky for Sir Francis to have, in early life, fallen into intimacy with Horne Tooke, whose acute and subtle character was undoubtedly misleading and mischievous, and whose radicalism was of the rabid kind.

In the House of Lords, LORD GREY was the great leader of the opposition. His principles went as far as real Whig principles could go;—and sometimes, perhaps, through party heat, went a little further. He is, I presume about ten years older than Sir Francis Burdett; and from the time he went to Cambridge, bent all his ambition on a public life. It was, I think, when Lord Algernon Percy succeeded to the peerage of Lovaine, that he was elected in the county of Northumberland. His uncle, Sir Henry Grey was then living, and his father was an old general, who had been employed in the American war, and who had a large family dependent on him. His family was very ancient, and very noble; but they were a remote younger branch. No one can doubt that Lord Grey's native talents were sound and strong. He has always been a man stern, unbending, and fixed to his purpose. He has taken the people's side; but I think that he would never put himself at the *arbitrium popularis aurœ*. He has always felt his descent, and believed in the wisdom of aristocratical institutions. But he seems to have taken an early disgust to the minions and placemen of the crown. Yet, perhaps, it is a little unreasonable to expect that the crown should do its work but by its own dependents. In the early days of the constitution, however, the monarch discharged all the great offices of state through his feudal chiefs.

In his political outset, Charles Grey, among his favorite projects, began with the scheme of parliamentary reform. Theoretically the rotten boroughs seemed bad. It remains to be shown what will be the practical effect of their abolition. At present it has not a very inviting appearance. The bill received many changes in its passage, which altered its character for the worse.

LORD ERSKINE, with brilliant and oratorical genius and fascinating eloquence, was latterly irregular and flighty in his mind and conduct. His career at the bar had been of unexampled splendor. His political exertions, which were always on the liberal side, were only occasional and undigested. Who can equally comprehend, and excel in every thing? In the House of Commons his speeches failed of the effect they had in a court of law. As a lawyer, in addresses to a jury, and on points of evidence, he was admirable and perfect. There are moral elucidations in some of these speeches which filled the most learned and pious of the bishops with wonder and delight. The grace of his manner, the melody of his voice, the unrivalled eloquence and splendor of his words and imagery, bore no similitude to the tones and manner of other speakers. There were some eccentricities in his old age, which dimmed his reputation and his usefulness, and made him not of that strength to his party which they might have expected from him.

MISCELLANEOUS.

From Letters of an Officer in the U. S. Navy.

[TYRE AND SIDON IN 1834.]

After a rapid survey of the ruins, the palaces, the towers, and the walls of St John de Acre, we embarked for the once celebrated port of Tyre. The arts and commerce no longer flourish there, and it is difficult to conceive how a population of two thousand can comfortably subsist on their slender resources. The island on which the ancient city stood, so variously distinguished for arts and arms, and unbounded enterprise, has long since disappeared. Remarkable for the invention of the royal purple die, and celebrated as the birth place of Dido, who after the assassination of her husband by the usurper of her father's throne, at the head of a Tyrian colony, founded the powerful city of Carthage, Tyre once ranked high among the cities of antiquity; but now no vestige of her power and grandeur remains! Carthage and its noble founder scarce live in story, and the arts of the city are for ever lost. A few fragments of the ruins, and here and there a solitary fisherman's hut, are all that denote the place where once stood ancient Tyre. The modern town is on a peninsula, enclosed by a wall, and situated twenty miles from Acre. As there was little to interest us here, we made our visit brief, and squared our yards for Sidon, once the principal town in Phœnicia, and famed for its power and commerce. It is called Seid by the Turks, and according to tradition was the second city built after the flood. Glass is said to have been invented there. The ancient town is a ruin, embracing two old dilapidated castles.—From its remains of past splendor, Jezzar Pacha procures many columns and architectural ornaments for the establishment of his principal edifices at Acre.

The modern town about thirty miles north of Tyre, is agreeably situated in the midst of delightful gardens loaded with fruit at the time of our visit; the peasants of the suburbs cultivated them with much taste.

DISTANT VIEW OF JERUSALEM.

In passing out the western portal, (the ancient gate of Joppa), we took a hasty survey of the mosque, erected on the ruins of the house of Zebedee—the churches of St James and St Mark—the chapel which occupies the house of St Stephen—the church of the holy sepulchre—the various convents and the citadel. Then winding our way through deep ravines, and ascending by a rugged path to the loftiest of the neighboring hills, we paused to indulge a last, lingering look at the city once beloved of heaven, and now sanctified by the mouldering relics of a consecrated era.

It was a beautiful and cloudless day, and the rising sun had lighted up the dark valley, the rocks, the plains, and the melancholy tombs about Jerusalem. All was silent as the dead.—No sound broke on the cheerless solitude, save the cry of the eagle wheeling in his pride of flight high above us in the air. What painful recollections—what thrilling emotions accompanied the contemplation of the scene! Although the faith must be strong indeed that can identify the spots rendered hallowed by the stirring events of the early ages of the church, yet the stern features of nature, and the sacred monuments of art, still remain. The rocks, the ravines, the hills, the groves, and the solitary tombs are there, and though the towering pride of the capital of Judea is departed, a mournful splendor yet pervades the desolation.

Glancing beyond the golden gate of the city, which faces Mount Olivet, the eye rests on the holy chapel by which it is crowned, where the Christian pilgrim pours out his daily devotions to the foot print of his Savior on earth. Prostrate and in tears, the fervent worshipper is [illegible] impress, and furnish other indisputable signs of his profound veneration for the place. On the declivity beneath, and bordering the brook Kedron, we saw in silent awe the garden of Gethsemane, the tomb of the Virgin, the valleys of Jehoshaphat and Hinnom, and dark places of treason and the suicide of Judas. On the north, within the walls, we beheld the plains of Jeremiah, where he uttered his eloquent lamentations over the fallen "daughter of Zion," and where all that now remains of the ashes of the prophet lie mingled with the dust of the kings of Israel.

The sepulchres of the plain are curiously constructed vaults, excavated from the solid rock, and are in a state of excellent preservation. The cemeteries of the judges are two miles from the city, and though similarly formed, are by no means so magnificent as those of the rulers of the land. The tombs of David and Solomon, of Abraham and Isaac, are at the ancient town of Hebron, covered with Mosques, and altogether inaccessible to Christian travellers.

The declivities of Olivet and Zion contain the rude resting places of the Jewish fathers, whose devoted children have literally "sunk beneath the hand of the oppressor." No patriotic feeling now kindles the bosom of the fallen Israelites. No vivid recollection of the past glory of his ancestors rouses him to a sense of his deep wrongs.

HAIL STORM.

From Letters from Constantinople, attributed to Com. Porter.

Buyucdere, Aug. 3.—An event anxiously desired by our country, for some ten or twelve years or more, took place this morning, the exchange of the ratification of the treaties between the United States and the Ottoman Porte.

On our way from the residence of the minister to meet the Reis Effendi, at Candalie, halfway between this and Constantinople, and a few minutes after leaving the landing, I witnessed a scene the most awful and appalling that the imagination can depict.

I believe I have described what a kaick is; it is a boat, in form like an egg shell, cut longitudinally, and almost as light and frail; the passengers sit on the bottom of the big end of the shell, and the boat is rowed by three stout rowers, each working two short oars. They are the lightest, the frailest, and the swiftest things that can be; more easily capsized and demolished than an Indian bark canoe, which they very much resemble, except that they are highly ornamented by delicate carved work and gaudy gilding.

In a six-oared kaick, the American minister, his Secretary, &c., and myself, with his kervoss, or guard, a fine looking Turk in full costume, except the turban, (for the Sultan, since the fall of the janissaries, does not allow any one in his employ to wear the turban, nor does he wear it himself,) pistols, and pipe, (pipe is a part of full dress) started with the treaty and regalia of about thirty thousand dollars worth of snuff boxes, which you might have put in your coat pocket.

We had got perhaps a mile and a half on our way when a cloud rising in the west, gave indications of an approaching rain. In a few minutes we discovered something falling from the heavens with a heavy splash—and of a whitish appearance. I could not conceive what it was, but observing some gulls, I supposed it to be them darting for fish; but soon after discovered that they were large balls of ice falling. Immediately we heard a sound like rumbling thunder, or ten thousand carriages rolling furiously over the pavement. The whole Bosphorus was in a foam, as though heaven's artillery had been discharged upon us and our frail machine.—Our fate seemed inevitable;—our umbrellas were raised to protect us; the lumps of ice stripped them to ribbons. We fortunately had a bullock's hide in the boat under which we crawled and saved ourselves from further injury. One man, of the three oarsmen, had his hand literally smashed; another much injured in the shoulder; Mr H. received a severe blow in the leg; my right hand was somewhat disabled, and all more or less injured.

A smaller kaick accompanied, with my two servants. They were both disabled and are now in bed with their wounds, the kaick was terribly bruised. It was the most awful and terrific scene that I ever witnessed, and God forbid that I should ever be exposed to such another. Balls of ice as large as my two fists fell into the boat, and some of them came with such violence as certainly to have broken an arm or a leg, had they struck us in those parts.

One of them struck the blade of an oar and split it. The scene lasted may be five minutes, but it was five minutes of the most awful feeling that I ever experienced. When it passed over, we found the surrounding hills covered with masses of ice. I cannot call it hail; the trees stripped of their leaves and limbs, and every thing looking desolate. We proceeded on our course, however, and arrived at our destination drenched and awestruck. The ruin did not extend so far as Candalie, and it was difficult to make them comprehend the cause of the nervous and agitated condition in which we arrived; the Reis Effendi asked me if I was ever so agitated when in action? I answered no, for then I had something to excite me, and human means only to oppose. He asked the minister if he was ever so affected by a gale of wind at sea. He answered no, for then he could exercise his skill to disarm or render harmless the elements. He asked him why he should be so affected now? He replied, "from the awful idea of being crushed to death by the hand of God with stones from heaven, when resistance would be vain, and where it would be impious to be brave."—He clasped his hands, and raised his eyes to heaven, and exclaimed, "God is great!"

Up to this hour, late in the afternoon, I have not recovered my composure; my nerves are so affected as scarcely to be able to hold my pen, or communicate my ideas. The scene was awful beyond all description. I have witnessed repeated earthquakes; the lightning has played as it were about my head; the winds roared, and the waves have at one moment thrown me to the sky, and the next have sunk me into a deep abyss. I have been in action, and seen death and destruction around me in every shape of horror; but I never before had the feeling of awe which seized upon me on this occasion, and still haunts, and I feel will ever haunt me.

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